

SKETCHES  
OF  
INDIAN CHRISTIANS.

COLLECTED FROM DIFFERENT SOURCES :

WITH

AN INTRODUCTION

BY

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THE CHRISTIAN LITERATURE SOCIETY FOR INDIA :

LONDON AND MADRAS.

—  
1896.

## PREFATORY NOTE.

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The sources from which the following sketches have been drawn are given. To avoid increasing the size of the volume, some sketches have been omitted which well deserved insertion. Another reason is the want, in some cases, of sufficient materials. In future editions perhaps some others may be included.

The notices in this volume are necessarily brief. Longer biographies in some cases are desirable. This want will also be kept in view.

It may be mentioned that Mr. W. H. Carey, a grandson of Dr. Carey, published in 1850-52 *Oriental Christian Biography*, in three octavo volumes (Baptist Mission Press, Calcutta), containing about two hundred notices of European Missionaries who laboured in India and Indian Christians.

J. MURDOCH.

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## INTRODUCTION.

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One of the most significant signs of the progress of Christianity in India is the growth of the Native Christian community. There can be no doubt of the fact that this community has risen from a low degree of numerical and social importance to a recognized position of local influence and conscious strength. In one respect the progress of this community is a result of the general awakening to which New India as a whole is subject. Our country is throbbing as it were with new life; activity and progress are visible everywhere. Even the most conservative sections of the Indian community are being carried along the tide of progress; but the changes which this community has undergone cannot be wholly accounted for in this manner. The extraordinary progress of the Native Christian community,—progress not merely numerical but also intellectual and social,—has attracted the attention of the Indian and the British Press as well. Five years ago when the Census of 1891 was being taken, the *London Times* commented as follows on the position of the Native Christian community :

“ The Government of India does not concern itself with conversions, but its Census officers had to ascertain the facts regarding the Native Christians exactly as they had to ascertain the facts with reference to any other class of the population. They scrutinized the figures supplied for earlier years, with the help of those officially ascertained by the first General Census of India in 1872, and compared the whole with the returns of the second Indian Census in 1881. They found that the Native Christians in British India were increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole. It appeared also that this increase of the Native Christians was much greater than what may be termed the machinery for their supervision and control. While the number of mission stations had increased only threefold between 1851 and 1881,

the number of Native Protestant or Anglican Christians had multiplied more than five-fold, and the number of Native Communicants (the most closely cared for class) by nearly ten-fold.

"During the nine years from the first General Census of 1872 to the second in 1881—(the enumerations by the Census officers alone being dealt with) it was found that the Native Christians in British India had increased by over 30 per cent, while the general population of British India had increased by less than 7 per cent.

"The figures were startling, but behind them were figures still more significant. The maximum of care and supervision over the Native Christian communities is unquestionably given by the vigorous and comparatively youthful missionary bodies in the British Provinces; it is given in a less degree among the more old-fashioned mixed Roman Catholic and Protestant Native Christians in the Native States; it is given in a still smaller measure among the ancient Christian settlements of Portuguese in India, where the Christians form the ordinary peasantry rather than a specially cared for class. The rate of their numerical increase appeared to coincide with the degree of supervision or protection accorded. While in British India the Native Christians had increased from 1872 to 1881 by 30·2 per cent, they had increased in the Native States by only 11·9 per cent. and in Portuguese India by 7·4 per cent. Some of the most interesting questions to which the present Census of 1891 must give definite answers are—as to whether this enormous increase of Native Christians is still maintained throughout India as a whole, and whether the same differences are observable in the British, Native and Portuguese territories. In short, whether the advantages of the Native Christians as a protected class still continue to tell as strongly on their increase, and whether they tell, as formerly, in proportion to the comparative degree of supervision and succour given to them in the three political divisions of India."

The Census of 1891 bore out the expectations of the *London Times*. That Census showed a Christian population in India of 2,284,172, which indicated an increase of 316,033 in the Provinces and 103,713 in the Native States since the Census of 1881, the total advance being 22·65 per cent. compared with a growth of only 13·1 per cent. on the entire population.

We often hear it said that Christianity in India has proved successful only among the very lowest classes of Indian society, that conversions take place only among famine remnants and aboriginal tribes, and that the higher castes and classes have not in any way been affected by the leavening influence of the religion of Christ. We are not in the least justified in saying that the influence of Christianity on the higher castes of India has been insignificant, simply because the extraordinary success of Christian work among the lower castes and classes in India has overshadowed the former. A perusal of the sketches of the lives of Indian Christians given in this book will show what a large number of distinguished high caste converts the Native Christian community can boast of. Men like Krishna Mohan Banerjea, Ram Chandra Bose, Lal Behari Day, Professor Ram Chandra, Nehemiah Goreh and others have been recognized as leaders of thought, not only by the Native Christian, but by the Hindu, community as well. It would not do, however, to attach undue importance to the mere number and position of high caste converts. We must of course admit that those classes of the Indian population least influenced by the subtle stereotyping influence of Hindu culture and the Hindu religion have become most accessible to Christianity. But what is the result? It is these very classes, despised, trampled down, and looked upon as utterly incapable of improvement of any kind, that now, with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction. In our opinion even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes that it has won over to its fold, is a clear evidence of its unique triumph in this country. Hindus themselves acknowledge this. Here is the testimony of an orthodox Brahmin gentleman :

“Christian missionaries have accomplished a work in this country which, to one who contemplates it in all its grandeur and in all its glory, appears the marvellous or miraculous effort of

some angel of benevolence. The lower classes, those classes to whom the illumination of the mind and spirit with which man is divinely endowed had for ages, to their eternal dishonour, been denied by the native rulers of ancient India and the founders of Aryan civilization or conceded, if at all, after a course of asceticism and self-torture impossible to most human beings, these classes have advanced by leaps and bounds, and taken their position almost in the front ranks of Indian society."

Here is yet another testimony from a purely Hindu source. Mr. Nagam Iyer, a Brahmin gentleman, the Commissioner of the Census of 1891 for the State of Travancore, says in his Report:

"By the unceasing efforts and self-denying labours of the learned body of the Christian Missionaries in the country, the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition. They have nearly doubled the number of their literates since 1875. But for them, these humble orders of society will for ever remain unraised. Their material condition, I dare say, will have improved from the increased wages, improved labour market, and better laws, but to the Christian Missionary belongs the credit of having gone to their humble dwellings and awakened them to the sense of a better earthly existence. This action of the Missionaries is not a mere improvement upon ancient history, a kind of refining and polishing of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. The heroism of raising the low from the slough of degradation and debasement is an element of civilization unknown to ancient India. The Brahmin community of Southern India are not doing to the lower classes what the casteless Britisher is doing for them. The credit of this philanthropy, of going to the homes of the low, the distressed, and the dirty,—putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmins, or even the high-caste non-Brahmins, can claim the credit. It is a glory reserved to this century of human progress—the epoch of the commingling of the civilization of the West with that of the East."

Next to Christianity one of the greatest levers for the uplifting of a community or a nation is education, and it is

encouraging that in the matter of education the Native Christian community has made remarkable progress. In point of higher education the Native Christian community stands second only to the Brahman community, and in female education no other class of the Native population of India has made such rapid progress. Among this community are to be found women who have with great credit carried off the highest academical distinctions at the disposal of the Indian Universities, and among them are to be found cultured and accomplished ladies who will be valued as acquisitions in any good and polished society. It is chiefly from the ranks of Native Christians that Government has to get female doctors and female agents for the education of the women of India. In the year 1895-96, out of a total of 309 females undergoing training in Normal Schools in the Madras Presidency, 240 were Native Christians. Sir William Hunter, referring to the subject of female education in India, at a meeting of the National Indian Association in London, paid the following compliment to Indian Christian females: "The Missionaries," he said, "have been the pioneers of all education in India—of education for the highest as for the lowest classes, and especially for the women of India. The result is now becoming apparent. A generation of educated Indian women, few in numbers at present, but full of promise for the future, has grown up. You will find that almost all these educated women of India who have made their mark in our day were Native Christians, or were educated under Missionary influence.....Take the list of those women of mark; take Toru Dutt, the distinguished poetess of Bengal, or Mrs. Sathianadhan, the novelist of Madras whose works are so racy of the soil; or take the distinguished women whose memoirs form the subject of Mrs. Chapman's most interesting book. Almost without exception they are the product of Missionary education."

What about the moral condition of Native Christians? We are familiar with the old sneer that Native Christians have learnt the vices and none of the virtue of both races. There may have been reasons at the outset for the unfavour-

able reputation in which the Native Christian was early held. Even now there are those who look down upon Native Christians, and it must be admitted that indiscriminate baptisms have admitted into the fold men and women who sometimes bring discredit on the community; but, taken all in all, the present generation of Native Christians has succeeded in compelling from the public a most favourable verdict with regard to their moral status. What stronger testimony do we need than the following from the *Pioneer*, which has not always been known to be a friend of Missions?—

“As the community has developed there can be no question that its aspirations in the direction of purity of life and morals have been to a large extent realized. Industry has developed among them, and the modern missionary is much less often the victim of the loafing rogue who is ever ready to barter his faith for a mess of pottage. With the establishment of the community on a self-supporting basis, which is in many places already secured, its progress in self-respect and conception of the duties of citizenship must continue to increase.”

Equally encouraging is the testimony of the leading Anglo-Indian Journal in South India. In a leading article, after showing the advance made by Native Christians in higher primary, industrial, and female education, the *Madras Mail* goes on to say:—“We have now shown that real and substantial progress has been made by Native Christians. A great future in this land is before this community. It is becoming an increasing power, and can afford to smile at the contempt with which the old conservative Hindu regards it. Owing to its intimate connection with the great Churches of Western Christendom, a spirit of freedom and inquiry is fostered in its midst, and it is deeply imbued with a spirit of loyalty to the British Empire of which it is proud to form a part.”

A word about the spiritual condition of Indian Christians. The writer, having had the inestimable privilege of personal contact and intercourse with English Christians at home, must admit that the standard of Christian life in India is not as high as it should be. But when it is

borne in mind that England is an old Christian country, that the people there have been "basking for centuries under the sunshine of Christian faith," and that the people of this land have only recently been brought under Christian influence, we are inclined to take a hopeful view of the Indian Christian community.

Indian Christians have no doubt their faults and imperfections, but still there is much that is admirable in their life and character. It will be seen from the sketches of the lives of really converted Indian Christians, as given in this book, that where Christianity has taken a real hold of the hearts and affections of the people of this land, it has not failed to effect a thorough transformation of character; a radical change of life; for, after all, Christianity is a vital principle, a motive power, a transforming force greater than any force of nature. In this connection the testimony of Bishop Caldwell will not be out of place:—

"I maintain that the Christians of our Indian Missions have no need to shrink from comparison with Christians in a similar station in life, and similarly circumstanced in England or any in any other part of the world. The style of character they exhibit is one which those who are well acquainted with them cannot but love. I think I do not exaggerate when I affirm that they appear to me in general more teachable and tractable, more considerate of the feelings of others and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in providence, better church-goers, yet free from religious bigotry, and, in proportion to their means, more liberal than Christians in England holding a similar position in the social scale. I do not for a moment pretend that they are free from imperfections. On the contrary, living amongst them as I do from day to day, I see their imperfections daily; but I am bound to say that when I have gone away anywhere, and looked back upon the Christians of this country from a distance, when I have compared them with what I have seen and known of Christians in other countries, I find that their good qualities have left a deeper impression on my mind than their imperfections. I do not know any perfect Native Christian, and I may add that perfect English Christians, if they do exist, must be admitted to be exceedingly rare; but this I see

and know, that in both classes of Christians may be traced distinct marks and proofs of the gospel;— new sympathies and virtues, and a new heavenward aim.”

The brief review of the actual position of the Indian Christian community given above should fill us with thankfulness for the progress we have made; but we should not allow this feeling of thankfulness to degenerate into one of self-complacency or vanity which will cripple our powers of usefulness. Our community is rapidly increasing in numbers, both from within by the natural law of population and from without by accessions to the Church. Our freedom from social evils which hamper the Hindu community, our habits and the more elevated tone and life amongst us, our better education, the opportunities we have for freer and closer intercourse with European Christians, all these have given us a unique position as a community in India. The *London Times* spoke of Native Christians as a “protected class”; and this is true, for we are being cared for as no other community is. “The excellence of mission machinery is such that as soon as a Native Christian is by baptism brought under its beneficent control, there is practically no end to his progress so long as he keeps himself in harmonious touch with one or another of its faces.”\* The question is, Are we alive to the rights and duties of our position? Do we realize that we as a community with such unique privileges have a mission to fulfil? We fear that there is a tendency among Native Christians to profit by the civilization which Christianity brings in its train and rest content there, without realizing their responsibilities as followers of Christ. Let us not by any means confound Christianity with civilization. Does it appear that civilization *alone*, “with its intercourse and traffic, its arts and useful schemes, its town-crowding industry, its hurry and impatience of restraint, its intensity of individual will, and its contempt of authority, its uncontrollable sway of the masses, its unlooked for upturns

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\* Rev. J. Lazarus's paper on “The Privileges and Responsibilities of Native Christians,” read before the Madras Native Christian Association.



and reverses, its passionate pursuit of momentary advantages, and its appetite for such gratifications as may be snatched at in all haste";—does it appear that civilization alone without the steadying, sanctifying influence of Christianity is likely much to promote the personal and home felicity of our rising community? One of the most serious dangers to which the well-to-do section of our community is subject is that of denationalization. Some change no doubt in dress, in food, in style of living is rendered necessary at this period of transition, especially to those who live in large cities and towns; but we fear that in several cases, Native Christians have shown a heedless eagerness to part with all the essential features of their nationality. Have we not had experience of individual Christians who had become so completely Westernised as to lose touch with their own kith and kin? Let us by all means enjoy the benefits of Western civilization, but let this not blind us, to our duties as Indian Christians.

It is as Indian Christians that we have a great mission to fulfil in this country. It is the Indian Christian convert that is in a peculiarly favourable position to demonstrate to his countrymen what a great and beneficial change Christ has wrought in him. If by his life and conversation he can make it clear that conversion does not mean merely a change in dress, in food, in language and style of living, but a radical change of life, a thorough readjustment in standards of judgments, in motives and in conduct; if he can show what he has gained in self-control, in self-reverence, in charity, in meekness, in power to help others. If in a word he shows to his kinsfolk that he is a changed man, in capacity for bearing life's burdens cheerfully as well as fighting life's battles bravely, such a presentment of the practical aspects of Christianity would be more impressive than anything else. Great indeed is our responsibility as followers of the living God in this our land. We are called to be living Epistles known and read of all men. As we have said we have much to be thankful for, for Christianity has wrought miracles in our midst. It has lifted many of us from the mire of social degradation; it has

enlightened us, liberated us from the trammels of superstition and custom, it has planted in us the instincts of a free and noble humanity. Our community is the pioneer in every social reform. We are experimenting, consciously or unconsciously, while our non-Christian brethren are talking. Let us open our homes and our hearts to our brethren. Let them come in and see what great things the Lord has done for us. Let them see that we have been baptized and consecrated to the sacred duty of living lives such that men seeing us may glorify Him in whom we are hid.

Our capacity for usefulness as a body of Indian Christians is greatly diminished because of the want of greater union among us. The Indian Christian community, recruited as it is from all castes and all grades of society, is no doubt composed of heterogeneous elements, but there is the bond of allegiance to a common Master which should obliterate all petty distinctions of caste and rank. It is this bond that should constitute the Native Christians into one great family and draw them together far more powerfully than oneness of political aims and aspirations can ever hope to do. It is sad to note that the system of caste, which is opposed to the very idea of the brotherhood of man, finds favour with a few Christians especially in Southern India, and besides this we notice the cleavage brought about by social distinctions and worldly position. The leaders of the community should do their utmost to put a stop to these causes that prevent the realization of a common brotherhood. We think that the tone of the less-favoured sections of our community can be considerably raised if the more advanced amongst us were a little more kindly affectioned one to another, a little more thoughtful about the welfare of others, a little more tolerant of a want of refinement which is more the effect of circumstances than an engrained defect. Christianity is on its trial in India. Many are watching to see how we are affected by it as a community. Let us resolve to bury at the foot of the cross of Him, who, though He was God, took upon Himself the form of a servant and made Himself of no

reputation, all our egotism, our self-conceit, and social bigotry, and make an earnest effort to realize, in the heart as well as in the outward life, our oneness in Christ. To us—resurrectionized Christians and Christians whose citizenship is in heaven, there is now no Pariah nor Brahmin, no ryot nor Zemindar, but one new man. Let us build up ourselves into a strong, closely compacted, well-knit community, having something more than the name in common, and let us shew in our lives and character what a tremendous power for good our religion is. If each of us in his or her individual sphere will solemnly resolve to give a helping hand by doing faithfully whatever duty the hand finds to do, if we all work with a single eye to the common welfare and without thought for our individual advancement or profit, we can accomplish great things in this land.

We do not think that Indian Christians have realized as yet fully the responsibility that rests on them with regard to the conversion of India. This work is still left to be done almost entirely by foreigners and paid agents of Missions. A great deal has been said of late about the position and status of Native Ministers, but we fear from the discussions that have been carried on on the subject in the *Christian Patriot* and other papers, that the Native Ministry is looked upon as a profession just as the profession of law or medicine. We are constantly told that the reason why Indian Christian graduates do not join the Ministry is because their position and salary are not what they should be; but when it comes to consecrating oneself to the service of God should these trivial matters be made the subject of contention? Just look at the spirit in which a European missionary enters upon his sacred work. His one object is to consecrate himself as a free-will offering to His Master, all other considerations are made subordinate so long as he is able to carry out this object. The critical spirit has taken hold of Indian Christians, and we often hear them passing remarks about the so-called easy-going lives of missionaries, but a moment's consideration will clearly show, that compared with the sacrifices that European mission-

aries have made for the sake of Christ, we Indian Christians have done hardly anything. In the lives of good and faithful servants of God recorded in this book, we have no doubt excellent examples of self-sacrificing lives led by Indian Christians, but is it not a fact that such lives are more the exceptions than the rule? How many have we like the Rev. N. Devadasan of Nagercoil, or the Rev. Harichandra Khisti of Bombay, or the Rev. Nehemiah Goreh?

It is but right that we should have a clear understanding of the principles on which salaries of Native Ministers should be regulated, and the following extract from a paper published by the Calcutta Missionary Conference in 1856, contains, we believe, the right view of the question; and we commend it most earnestly to the attention of the members of our community.

“The leading principle on which missionaries to the heathen have all along been sustained by the various Churches and Missionary Societies of Europe and America, is that of providing for the merely necessary wants of the brethren employed; and, therefore, supplying them with only such an amount of pecuniary means as may enable them efficiently, without worldly anxiety or distraction of mind, to carry out the object in view, by entire consecration of their undivided energies to the promulgation of the truth as it is in Jesus. A missionary's salary, is therefore neither wages nor adequate remuneration, in the ordinary secular significance of those terms. The connection of the missionary with a society or a church is not that of a master (in the worldly sense) who has a work of his own to do, and a servant who is hired, at the ordinary market price for doing it. It is rather that of one benevolent individual assisting another benevolent individual to do a benevolent work, in which both are equally interested; with just so much power of direction as always exists in a donor, to determine the destination of the gift.

“The same guiding principle should operate in the employment and support of Native labourers. The services of the Native Christian being consecrated as a free-

will offering to the work of God, are not services rendered to an earthly employer, to be paid for in money, according to their intrinsic value. They are given, if given in a proper evangelical spirit at all, altogether independently of gross pecuniary considerations. They ought to look for nothing, and expect nothing beyond what is included in the supply of necessary wants. Accordingly he is not hired, or adequately recompensed, after the customs or usages that regulate the transactions of mere government, mercantile, or other worldly business."

Very little voluntary Christian work is being done by Indian Christian laymen. There is not a single indigenous missionary agency in India, and it is high time that we made a beginning in this respect. One of the hopeful signs of the times is the increasing religious earnestness amongst us, thanks to special organizations, such as the Young Men's Christian Association, the Students' Volunteer Movement, &c., but we should see that this earnestness takes a practical turn. We appeal especially to our young men in colleges who are being brought under unique spiritual influences. It is they that will become the leaders of thought in our community, and their influence as such in carrying the glad tidings to our countrymen will be immense. We do earnestly pray that the opportunities now offered by movements such as the Y. M. C. A., the Students' Volunteer Movement, &c. will be taken advantage of by our young students to proclaim to others the knowledge of Christ, which is indeed saving knowledge.

The formation of Christian literature for the Indians is a most important undertaking, and yet what little has been done towards this object is the result of missionary effort. We have been criticizing the work of foreigners—the good and great missionaries who in their day and generation performed grand work for the Master as they had ability. If their work was imperfect, is it not the duty of the natives of the country to come to the front, and attempt to accomplish what is necessary to be done? The Vernacular languages have been recognized by some of the Indian Universities, and scores of our Christian brethren have

graduated in them, but how many of them have come forward to enrich the Christian literature with original works or translations or adaptations? We are told that Christian Daniel, one of the earliest converts in S. India, whose translations of some devotional works are still used by Tamil Christians, made a point of devoting an hour a day to literary work for the benefit of his countrymen. Would that some of our educated Christian men and women followed his example in this respect!

In writing these few words of introduction, we have had one object in view, that is to make Indian Christians realize some of the responsibilities that rest on them as followers of the Divine Master in this land. We are aware that our work has been very imperfectly performed; but we believe that a perusal of the lives of so many of our fellow Christian brethren brought together in this publication—lives that have been sources of blessing to others in so many ways—will help to stir the reader to greater activity in the service of his Master.

S. SATTHIANADHAN.

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# SKETCHES OF INDIAN CHRISTIANS.

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## TAMILS.

The Tamil country extends from Pulicat, 20 miles north of Madras, along the coast to a little beyond Cape Comorin, and inland to the Ghats. Tamil is also the language of about one-third of the population of Ceylon. The area of the Tamil country is about 60,000 square miles, nearly the same as that of England and Wales. Tamil is the vernacular of about 15 millions.

*Missions.*—Protestant Missions in India were commenced among the Tamils, and ever since they have received much attention. Ziegenbalg and Plutschau, the first Missionaries, landed at Tranquebar in 1706. In 1893 there seem to have been connected with the Tamil Missions in South India, 107 Foreign Missionaries, 47,036 communicants, 176,230 Native Christians, and 75,013 children in school.

### 1. AARON.

#### *The first Indian Protestant Minister.*

The following sketches fitly begin with Aaron, the first Protestant convert in India ordained to the work of the Christian ministry. This, however, is not his only claim to notice. His Christian character alone would entitle him to be held in remembrance.

A few introductory remarks may be made about the Mission to which he belonged.

In the year 1621, about the same time as the English formed the settlement at Masulipatam, the Danes obtained Tranquebar; but more than 80 years elapsed before they took any steps to make known the Gospel in India. In July 1706, Ziegenbalg and Plutschau landed at Tranquebar, the first Protestant Missionaries to India. Many of the Danes at Tranquebar in those days were leading im-

moral lives, and did not wish missionaries to come to the country. The two young missionaries met with much opposition from them. The Governor at one period withheld from them the salaries allowed by the King of Denmark, and even put Ziegenbalg in prison on a frivolous false charge. The missionaries, however, persevered amid all discouragements, and in due season their labours were rewarded. In May 1707, five slaves were baptised, the first fruits of the Tranquebar Mission.

In 1709 a letter came from the King of Denmark, enjoining the Governor to assist the missionaries, who were also cheered the arrival of three fellow-labourers.

About this time also interest began to be awakened in England in the Tranquebar Mission. The letters of Ziegenbalg and Plutschau were translated into English, and made known to the Society for Promoting Christian Knowledge. Aid was given to the mission for the printing of the Scriptures and the establishment of schools. In 1714 the Tamil New Testament was first printed through type sent out from Germany. Additional schools were opened both in Danish and English territory.

Aaron, the subject of this sketch, was born of Hindu parents at Cuddalore, on the sea coast, south of Madras, about the year 1698. His father, Sokañada Pillai, a respectable merchant, had his son taught to read and write, and made him carefully observe idol worship. It happened that a free school, established by the Tranquebar Mission in 1717, was exactly opposite to his father's house, so that it was easy for him to make the acquaintance of the catechist Savarimuthu who then had charge of it. From him he obtained some Christian books which he read diligently. "I perceived," he relates, "that God's word was working like a fire within me to melt my stony heart, but this was only a small beginning. The earthly thought arose in me: Thou canst not leave thy father and mother; if thou goest away, who knows what evil may happen to thee?" In the providence of God, his parents got into some trouble with the English Government, were obliged to leave the town, and could not support Aaron. Then he



remembered what he had heard of Christianity, and he wished much to go to Tranquebar, where he hoped to be taken care of, both bodily and spiritually. He did not know the road, but met and accompanied a man who was on his way thither.

On arriving at Tranquebar, Aaron went to the catechist Savarimuthu, who received him as one who was known to him. He was taken to Ziegenbalg, by whom he was instructed and baptized in 1718. Then his parents came and wished to take him away, but he stood firm. Aaron was first employed as a teacher, and next as a catechist in Tranquebar. After a time he began to make himself useful amongst the country congregations.

The Missionaries had never lost sight of the great object of raising up ministers among the converts, and in this they were warmly encouraged by their friends. In 1725 the Archbishop of Canterbury wrote :

“As you are so far from Europe, and there must always be long delay and many difficulties in your obtaining colleagues from hence, it were much to be desired that you should select some from amongst those whom you have brought to an evangelical knowledge of the truth, and should give deeper and more complete instruction, on order to their teaching others in their turn and in their mother-tongue, not only in the schools but throughout the country, thus preparing the way amongst many who might come to you for further instruction and baptism. Such evangelists did much for the spread of the Gospel amongst the masses on its first publication. ‘Therefore they that were scattered abroad went everywhere preaching the word.’ They have easier access to their countrymen, and will find better opportunities for uniting them to their cause. When the number of disciples is thus increased, you will see how many young teachers are to be found amongst those proselytes, who will be suited for making known the faith which they have themselves believed.”

At that time missionaries were forbidden to travel into the interior, so that congregations in the country could not be visited by them. Thrice a year the Christians come to Tranquebar, but this was insufficient. The missionaries

asked the Mission Council in Denmark if they might ordain a minister. The reply was :

"The good hope, which you express of finding natives who may in time become the teachers and shepherds of their country-people, has rejoiced us much ; for we together with our best friends consider that with God's assistance this is the most certain means for extending and strengthening the congregations. With the most gracious permission of his Majesty we therefore give you power to ordain in the name of the Lord any person of Indian origin who shall be suitable for the work of the ministry, and to confide one or more districts to his care."

The Council further warned them to exercise great prudence, and to try any one whom they intended to ordain, with smaller services before intrusting him with the care of souls.

After a course of instruction, Aaron was ordained on the 28th December, 1733. Eleven missionaries and Danish ministers were present. Aaron preached on Galatians iv. 4, 5 : " But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He particularly exhorted the Christians in the country who were to be his special charge, to be thankful for the benefits thus bestowed on them, while he begged others to pray to God to give him the gifts necessary for his office.

After his ordination Aaron went about the country, administering the sacraments in different places, superintending the carrying out of proper discipline and order, and encouraging the catechists. His house at Poreiar, near Tranquebar, was constantly visited, not only by members of the congregation, but also by Hindus of different grades.

Aaron continued year after year in the exercise of his laborious ministry, occupied almost constantly with journeys into the country. In order to relieve him of part of the fatigue, a horse was procured for him, but yet his health suffered much.

Aaron undertook his journeys in 1745 in much suffering, but of this he took no particular notice, though thoughts

of death came over him. When he was told of the sudden death of one of his acquaintances, he said, "If that strong and healthy man is dead, how much ought I to think of it!" In all his latter journeys he bade adieu to the missionaries as if he should never see them again. He undertook his last journey in June to the district of Mayavaram. He assembled the Christians at Tattenur, and, according to the testimony of his assistant, preached very impressively though he was suffering great pain. He warned the assistants that they must not be like hirelings, and exhorted them to faithfulness. To the Christians he said that this was the last time he should celebrate the feast amongst them, and they must therefore be on their guard that it might become blessing, and not a curse to them. He returned home very ill, and said to a missionary who came to visit him at Poreiar, "My country journeys are ended."

He, however, improved a little, and on the 23rd of June he came to Tranquebar to be present at the marriage of his daughter to the son of Diogo, his fellow-minister. On the next day he lay on his dying bed, in great agony, yet with full consciousness, and with his heart turned to the Lord who alone can help. He embraced his two sons-in-law, caused his youngest children to be brought and gave them a farewell kiss. Then he said, "My Lord and my God; Thou knowest that I have served Thee without deception or hypocrisy, and Thou art witness that I have wandered through jungles and fields." His pain then became so severe, that he could not say anything more, but cried out, "My Jesus, my Lord, draw near to me, draw near to me." In the afternoon he received the Lord's Supper in the presence of Diogo and many Christians, and showed himself truly humble, penitent, and believing. After 24 hours of severe suffering he died, aged 47 years.

"We can in all sincerity testify of him," say the Missionaries, "that he worked with faithfulness according to the knowledge and insight, grace and gifts, which God had given him, and that his services to the congregations both here and in the country have been very useful and much blessed. He was a man who conducted himself in

such a way, that both Christians and heathens, not only felt respect for him, but also loved and trusted him. In difficult circumstances which might occur to the congregation he could give excellent advice from his upright judgment and his experience. He could give a complete account of each congregation, and could tell what was wanting to each member of it, and how each should be exhorted according to his circumstances. He warned and punished evil-doers earnestly and impressively ; but the sick and suffering he treated with love.”\*

## 2. CHRISTIAN DANIEL PILLAI.

There is not much known of Daniel Pillai, but he deserves to be remembered as the first and one of the most successful Indian labourers in the cause of Christian literature. For about a century his translations have been a blessing to the Tamil Church.

Daniel was born of heathen parents in 1770 at a village about 4 miles from Tranquebar. His parents, though belonging to a respectable family, were in indigent circumstances, and while a great famine was raging around, placed themselves under the Christian instruction of Schwartz. Daniel was baptized by Schwartz, and educated in the Danish Mission School. He is said to have acquired a knowledge of German, Danish, and English, besides making commendable progress in other studies. His abilities and earnest piety indicated him as likely to prove an efficient mission agent.

Daniel was married to Mary, born of heathen parents, but who embraced Christianity, and was educated in the mission boarding school. They had four daughters and three sons.

For several years Daniel was usefully employed in the service of the mission. Having attracted the notice of the Danish Governor, he was appointed Sub-Judge of the Court of Tranquebar. Although he relinquished mission service

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\* The sketch is abridged from Fenger's *History of the Tranquebar Mission*. An English Translation of it was published at Tranquebar in 1863.

for this Government appointment, it is said that he resolved to devote an hour daily to translating Christian works into Tamil—a resolution which was faithfully observed for many years. The following are some of the works which he thus prepared :

Bogatsky's *Golden Treasury*.

Müller's *Hours of Spiritual Refreshment*.

*Meditations on the Christian Character*.

Starke's *Meditations on the Passion of Jesus Christ*.

"*One Thing Needful*," &c.

To the present time, his translations have been highly valued by Tamil Christians.

Daniel is said to have been sent by the Danish Government on public business to Hyder Ali, who first threw him into prison for some months. Even then, like John Bunyan, he continued his literary labours. Hyder, on discovering Daniel's true character, dismissed him with a reward, and returned the plunder taken from the villages near Tranquebar.

Daniel lived to a good old age. He took much pleasure in instructing his grandson, who afterwards became the Rev. John Devasagayam, the first ordained Indian Missionary of the Church of England in South India.

The resolution of Daniel to devote an hour a day to literary work for the benefit of his countrymen, is one which might be followed with great advantage by all who possess the requisite abilities. It is commended to the attention of Christian readers.\*

### 3. REV. N. DEVADASEN.

The life of N. Devadasen is not the record of a man of literary talents or of worldly fortune, but of an orthodox Brahman who yielded himself to the impulse of the mighty hand that brought him under the regenerating power of Christianity. One ever-increasing purpose ran through

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\* This brief sketch has been mainly supplied by the Rev. Samuel John, himself a descendant of Daniel.



his life—the service of God, and especially the preaching of the Gospel to the poor, in season and out of season, with a single eye.

\* Nilakanda Subbiar (afterwards known as N. Devadasen) was born in December, 1814, at Tirukoilur, Tinnevely District. We have no record of his childhood beyond the fact that at the age of 7 he underwent the ceremony of *upanayanam*, by which he was allowed to wear the sacred thread, as a badge of his being twice-born. He acquired all the elementary knowledge that could be had in a village vernacular school. He could not learn English, because

in those days that language was taught only in mission schools against which his parents had a strong prejudice. He first became acquainted with Christianity in his 18th year. Having gone to Tinnevely he stayed with his cousin who was then employed by the Church Missionary Society as an Inspecting Schoolmaster. Subbiar accompanied his relative whenever he went to inspect the schools under his charge. A map hanging on the wall of a school engaged the attention of Subbiar, and created in his mind a spirit of inquiry. As a matter of curiosity he wanted to know something of Christianity. His relation, who, though a Hindu, was familiar with the Christian religion, placed in the hands of Subbiar a copy of Genesis and a New Testament, and taught him the rudimental doctrines of Christianity. His object in so doing was not to make Subbiar a Christian, but to fit him to act as teacher. When he had acquired sufficient knowledge he was taken to the Rev. Mr. Müller at Palamcottah, who, after Subbiar had passed a course of training, appointed him schoolmaster.

While thus employed, Subbiar was sent for by his father, and was married to his uncle's daughter, Lachmi Ammal. The bridegroom was then 19 years of age, and the bride was 4½ years old!

Through a change in the mission Subbiar lost his employment. Proceeding to Travancore, he was engaged as a teacher by the Rev. Charles Mault, of Nagercoil. Though acquainted with Christianity and employed as a mission teacher, he still remained an orthodox Hindu. The following incident shows how tenacious he was of his caste. One night, a peon, a Kshatriya, happened to see him taking his meal in a choultry. He at once angrily left off eating, thinking that the very sight of the person had polluted his food. To be revenged on the peon, he raked up all the charges against him, and caused him to be dismissed.

Subbiar was a zealous Hindu, repeating daily Rama, Rama, Rama, 12,500 times, and Siva, Siva, 6,250 times. By degrees light broke upon his mind, and he began to pray. Every evening when the lamp was lighted, when alone he used to say, "Now is the fitting time for prayer."

He writes, "When I used to go to Hindu temples in the company of friends, I paid homage to the idols for fear of my friends, and yet would say in my heart, 'O God, I worship Thee only and not the idols.' Gradually I left off worshipping idols and repeating the names of Rama and Siva."

As time went on, he began to be dissatisfied with himself for leading, so to speak, a dual life,—inwardly a believer in Christ and outwardly a Hindu. One day while conversing with the Rev. G. Miller, he inadvertently said, "I am going publicly to accept Christianity," but afterwards he wished that none should be aware of his intention.

Not long afterwards, when he was thus troubled in mind, the Rev. J. Russell came to inspect his school. When the inspection was over, he told the missionary his religious convictions, and asked whether it would not be better for him to go to some other place, like Coimbatore, and there profess Christianity where he would be free from the persecution of relations and friends. Mr. Russell, however, advised him to remain where he was, and consider well before taking any step. This was on the 24th June, 1839.

Subbiar had now no peace and at last made up his mind to make a profession of Christianity within a week. He went to school to inform his pupils of his intention. He said to them, "To-morrow I am going to Nagercoil to embrace the Christian religion. This person will be your teacher in my place. Be obedient to him as you were to me. I entreat your forgiveness for what I have done against you.

"The boys hearing me talk in this way began to weep. I then broke off my sacred thread, and knelt in prayer in their presence. In that village there was not a single Christian. Many came, hearing about me. Some said that I was mad; others that I was going to get a high salary from the missionaries. As I could not live as a Christian in the village, I determined to go to Nagercoil, and set out next morning before day-break.

Subbiar reached Nagercoil on Sunday morning, about 6 o'clock. After some conversation with the missionaries, they



were convinced that Subbiar was sincere, and Mr. Mault took him with him during the day to visit some of the churches. Subbiar then, for the first time, addressed a congregation, explaining the ten commandments. On their return to Nagercoil in the evening, the female relatives of Subbiar were waiting at the bungalow. With tears in their eyes, they begged him to return, but with no avail.

While employed as a teacher for 5 years, Subbiar had saved some money. This amount he wished to send to his young wife. In his letter remitting it, he signed himself "Devadasen." A few days afterwards he was baptized by the Rev. C. Mault. The next day he changed his costume for that of a sannyasi, and lived on very simple food for 70 days. The young convert had not yet learned that the Kingdom of God is not in eating and clothing. He was sent to the Nagercoil Seminary to learn English, but did not continue long, as his talents lay in a different direction.

Devadasen was afterwards employed as an Inspector to look after the Mission schools and to preach the Gospel in the churches within a certain district: By his efforts Hindu religious ideas were eliminated from the school books in use, and replaced by others which were Christian.

One of the most marked features of his character was his zeal to preach the gospel, which continued to the last. His life was an exemplification of "Woe is unto me, if I preach not the Gospel!" His dress was simple. Instead of the Brahman thread, when going out he had over his coat a strap of leather about 2 inches broad, attached to a bag in which he used to keep tracts and books for distribution. The word "Believe in Jesus," in the front and "Speak the truth" on the back of the leather strap hung on his shoulder, were inscribed in bold Tamil characters. He was, in every sense, an "Epistle read of all men."

To Hindu festivals he would proceed with tracts before daybreak, and reach the spot in advance of bazar-men. One day in the year 1844, when preaching to the crowd in company of two catechists at a car festival near Nagercoil, the Brahmans enraged that one of their own caste should

thus be engaged, assaulted him violently. Some others came to his rescue, and he was saved from death. He then went to rest himself by the side of an adjacent tank, and there engaged in prayer for the salvation of his assailants. When he had finished, he saw a catechist standing beside him with some refreshment. His behaviour produced a strong impression upon the Hindus; but until his dying day Davadasen suffered from chest pain, owing to the effects of the assault.

In the year 1860 Devadasen was appointed an itinerant evangelist. His labours extended not only to Travancore, but also far beyond to the districts of Tinnevely, Madura, Trichinopoly, Coimbatore, &c. For about 5 years he thus laboured. One Sunday morning in February 1866, while halting in a village in Tinnevely, he received a telegram from the Rev. J. Duthie asking him urgently to come to Nagercoil. Perplexed in mind about the object he set out and walked all night till he reached Nagercoil on Monday evening. He was then informed that Dr. J. Mullens, the Foreign Secretary of the London Missionary Society, then at Nagercoil on a visit, wished Devadasen to be ordained as Pastor of the Nagercoil Church. At first he declined, but after prayer he gave his consent.

Next day on the 13th February, 1866, Devadasen was ordained Pastor of the Nagercoil Church. Three others were also ordained. As this was the first ordination in the Travancore Mission, it was a day of great rejoicing.

During Devadasen's pastorate he laboured incessantly for the promotion of spirituality in his congregation. The chapel where he preached was a spacious building, erected by the Rev. C. Mead, which could hold about 2,000 persons. The congregation was one of the largest in South India. The members prospered temporarily as well as spiritually. Through the opening of coffee estates in the neighbouring hills, both proprietors and those employed were benefited. Devadasen acquired a coffee estate for the support of the widows of the church, but he himself remained poor without owning a single acre of land. The Christian beggars were not neglected. He used to say that they were

Christ's tax-gatherers, and he had a line of cottages built for them. The church became self-supporting. The pastor, catechists, and teachers, were all paid from its funds.

On Sundays, besides two services in the chapel assisted by the European missionaries and seminary teachers, he visited the sick in the evening and conducted prayers in their houses. Every day of the week had its duties, preaching to the Hindus, panchayet meetings for deciding disputes, Missionary prayer meetings, mothers' meetings, exhorting women at wells, Bible class for women, prayer meetings, meetings for communicants, &c.

Even in times of sickness when he was advised by medical men not to speak, he would put down in writing what he wanted to preach, and give it to his assistant to read. In the year 1872, when the Rev. J. Paul was returning to Bangalore, the members desired their beloved Pastor to accompany him and travel for the benefit of his health. On Sunday before leaving many prayers were offered on his behalf. A lady member, with the permission of her husband, offered to defray all the expenses of his journey. Another member urged him to take a catechist to assist him, agreeing to bear the catechist's expenses. Travelling by way of Trevandrum, Quilon, and Coimbatore, he reached Bangalore, where he spent some time with his son-in-law. On his return, he went through Madras, Trichinopoly, Madura, and Palamcottah, and reached Nagercoil after an absence of 110 days. During his journey he preached to thousands both of Christians and Hindus, while the number of tracts and booklets distributed amounted to 8,857.

A short account may be given of his family.

A few years after his conversion, he sent for his Hindu child-wife, but her parents would not allow her to go. Then, on the advice of the missionaries, he married a Christian girl. They lived together about 10 years, when she died. After this he again invited his Hindu wife Lachmi Ammal to join him. She by stealth made her escape and reached Nagercoil on the 1st November 1852. After instruction in the doctrines of Christianity, she was bap-

tised by the name of Yesunesan. She was afterwards married as a Christian to Devadasen, and followed in the footsteps of her husband. She became the mother of 3 sons and a daughter. Their names were James, Mault, Satyanesan, and Hannah. Hannah was married to Mr. Daniell of Bangalore, but 9 weeks after her marriage, through an accident, she died on the 19th March, 1872. The sudden death of his daughter was a severe blow to Devadasen; but as far as strength permitted he continued his labours in the Master's vineyard.

On Saturday, 3rd January, 1874, when he returned home from preaching to Hindus, he called his wife and said, "My hands are shaking. It seems that the Lord will take me up soon. When I came near the reading room, my arms became like dead, and I could not give out books." In the evening however he went out to visit the sick. At night after conducting family prayer, he went to bed. Severe fever ensued. The best medical aid was obtained and prayer was offered continually, but God ordained otherwise. On the night of the following Friday he called his wife. When she came near and grasped his hand, he said, "Hold fast thou the Lord's hand. The crown of life can be obtained if we remain faithful and true to the end." On the morning of January 10th, 1874, Devadasen, at the age of 60 years, closed his eyes in peace.

In the afternoon a funeral service was held in the chapel which was crowded: His remains were carried to the cemetery, followed by his sorrowing people and numbers both of Hindus and Muhammadans.

The Rev. J. Duthie thus reviews his character: "As a Christian the most remarkable points about him were the child-like simplicity and sincerity of his character, his cheerful and ever-hopeful spirit, which extracted good from every event, and a devotion to the cause of his Lord and Master which knew of no abatement, but only increased in fervour even to the very close of his career. As Pastor of the Church here his love for his people, his concern for their spiritual welfare, his unceasing diligence, the wisdom of his management, and his unaffected humility, were most

conspicuous, and have often awakened the admiration of all of us who have had the pleasure of knowing him. If he had a fault (and it is a remarkable fact that what I am about to mention is the only thing I ever heard against him during the 15 years I have known him) it appeared in the *mercifulness* of his treatment of offenders, and in the largeness of his charities to the poor. He could not bear to cut off permanently any member of his church, but would plead for milder measures as being most likely in the long run, with these people, to succeed; and I am bound to say that the result in very many cases has shewn the wisdom of this method and has caused me often to feel how well he really *knew* the kind of material he had to deal with. And with all this, being naturally a man of even *violent* temper and passion, his rebukes of sin from the pulpit were frequently most *terrible*. I can use no milder word. His special delights were amongst the poor (for whom I may say he pleaded most eloquently in his very last address, often quoting the words, 'The poor ye have always with you, but me ye have not always,' who came to him once a week from all quarters and from considerable distances, and who not only received alms but regular instruction as well. It used to be one of the *sights* of this village to see the once proud Brahmin with his countenance *beaming* with joy, distributing every Saturday morning small quantities of rice to a crowd of miserable, diseased, creatures who looked up to him as their greatest benefactor, and evidently finding in this his chiefest delight. Alas! that the hand which performed such deeds has vanished from amongst us for ever!

"With a congregation of over a thousand people to attend to, one might have thought this ample work for any one Pastor; but Devadasen was not the Pastor only, but the untiring Evangelist as well. Nothing could restrain him from this work—not sickness or weakness or disappointment. He was *ever* about his Father's business and thousands on thousands have heard the Gospel from him.

Servant of God, well done !

Rest from thy loved employ

The battle's fought, the victory won,

Enter thy Master's joy.\*

#### 4. REV. HENRY BOWER, D.D.

Dr. Bower was a Eurasian, but he so identified himself with the Indian Church and rendered to it such important services, that he deserves a place in this Series of Sketches.

Henry Bower was born at Chintadrepettah, almost exactly where Zion Chapel and the Parsonage attached thereto, now stand. He was baptized at St. Mary's, Fort St. George, where the Register states that his birthday was January 13, 1813. However, the late clergyman's family always observed the 18th December as the family day. Francois Bouvier, Dr. Bower's father, was a Frenchman, who having been taken prisoner when serving under Lally, married and settled in Madras. He died in 1824, when his only son, the subject of our notice, was at school. Just after this young Bower was sent to Guindy Gardens to learn horticulture, where the old head gardener, a Frenchman, found that books and not botany took up all his apprentice's time. Colonel John Carfrae, Private Secretary to Sir Thomas Munro, who interested himself from the first in the orphan, seeing that gardening had no attractions for the youngster, then (1826) got him admitted, on payment, as a boarder in the Military Male Orphan Asylum, where Bower remained a little over a year under Dr. Roy and Mr. White. In 1827 his benefactor took him away to act as his steward and secretary. Young Bower was in constant attendance on Sir Thomas Munro during the attack of cholera that proved fatal to that able Governor. Mr. Bower subsequently made the acquaintance of Sir John Malcolm, the Governor of Bombay, who offered to provide handsomely for him; but as Colonel Carfrae was then

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\* There is an interesting life of Devadasen, in Tamil, on sale at the Depository of the Madras Tract Society, 256 pp. price 12 As; in full cloth, 1 Re. An abridgment of it in English, by one of his sons, furnished the materials for the foregoing sketch.

thinking of going to England, and had promised to take his *protegé* with him, the scheme of the kind-hearted Bombay satrap came to nothing. Mr. Bower left for England by the *Orontes* in May 1832, and landed in England in October. He spent most of his time with his benefactor in and about Edinburgh, and in the South of England. Colonel Carfrae offered to get his *protegé* a commission or otherwise provide for him; and when he saw that the young man was bent on becoming a Missionary, he expressed his disappointment; but yet gave him a cheque, dated and signed, but with the amount left blank.

The Missionary career of Henry Bower dates from November 1, 1833. He then joined the London Missionary Society as "reader" and the Bible Society as "writer" under the Rev. John Smith, a man who had the honour of training a large number of young men for mission work. In 1837 he was sent under the same body to Tripasore, and the next year to Pursewalkum. In 1842 he joined the Church of England, a few months later than Bishop Caldwell. His first service under the S. P. G. was at Trichinopoly, whence he was removed to Tanjore. Four miles north of Tanjore Mr. Bower opened a seminary. To this place he gave the name of VEDIARPURAM, the "town of divines." Here he did noble work; but his mantle did not fall on his successors, for of the school and church buildings only unsightly fragments now remain. He left the station for Bible revision work in Madras in 1858. After many years, he was again given ordinary missionary work in 1864, when he was appointed to St. Paul's, Vepery, and again in 1872, when he was sent to Trichinopoly, whence he was for a time removed to Tinnevely, then back again to Vepery, and lastly to St. Thomé. This last he looked upon as an injustice; and his intimate friends all agree that such a change would never have been made had not some influential people found fault with his non-ritualistic services. What Dr. Bower most felt in this matter was, that he who had been labouring so long with, and for Tamil people, was now apparently thought unfit to preside over a Tamil congregation, for he was now appointed to take the *English*

- services at St. Thomé. At the same time he was urged to move from the Mission House at Vepery, where he had lived for about twenty years. His decline in health dates from this time. Dr. Bower used always to speak with rapture of one day he spent in Tinnevely, when he baptized a number of adults in the river Vaipar. He was ordained by Bishop Spencer, Deacon in 1843, and Priest in 1845.

Dr. Bower's name will live in South India for his unwearied endeavours to 'edify' the native Church. His first attempt at translation (Fisher's Catechism) dates so far back as 1833. The *Nannul* and the *Bhagavadgita* (the latter not yet published) are his chief translations. He also brought out an edition, but this was for University students, of the *Chintamani*, one of the greatest gems in the whole *corpus* of Tamil Literature. His original works in Tamil are his *Veda-akarāthi* (a Dictionary of Religious and Philosophical Terms), a smaller *Vocabulary*, a volume of sermons, and sketches of early missionary effort in the Tamil Country. He rendered into Tamil the great works of Pearson and Butler. He has left a large number of lectures and essays, chiefly MSS., on ethics, logic, and philology, which want a good editor. But the work on which his best efforts were bestowed is undoubtedly the version of the Tamil Bible which the Madras Auxiliary Bible Society brought out in 1871, after some thirteen years' labour. As soon as this was finished, the revision of the Prayer-book began. That was brought to a close in a shorter time. In 1850 Mr. Bower wrote, in English, for the Calcutta Tract Society, an Essay on Caste. At a later date, at one of the Church Conferences at Madras, Dr. Bower spoke on the subject. Tamil was truly his favourite language, but he was more or less acquainted with Hindustani, Canarese, Sanskrit, Greek, and Latin. As soon as Bishop Gell asked the late Archbishop of Caterbury to confer the degree of D. D. on Mr. Bower, his Grace at once acceded to the request. In 1871 Dr. Bower, who off and on from 1861 had acted as one of the Examiners of the Madras University, was created a Fellow of that body.



He left Madras on the 1st of last June to enjoy, if possible—as he had been seriously unwell before that—a little change and the society of his three sons who are employed in Trichinopoly and Tinnevely. In the middle of July, 1885, he went to Courtallam, and on the last day of that month he had a severe fit, from which he never quite rallied. He was carried as speedily as possible to Palamcottah, where he had a second fit last Saturday, after which, except for a little while that same evening, he was never quite conscious. He passed away very quietly on the afternoon of the 2nd instant, at the house of his eldest son, and was buried in the English cemetery there; the service being read by Messrs. Harcourt and Kember, of the Church Missionary Society. He was a man held in much honour by his many friends.—*Madras Mail*.

#### 5. REV. P. RAJAHGOPAUL.

**Early Days and Baptism.**—Poonamallee Rajahgopaul was the earliest convert of the Madras Free Church Mission, and its most distinguished Indian minister. His father was Munsiff of Poonamallee, near Madras, but died when his son was comparatively young. After attending a Tamil school, he entered in his 16th year, the Institution established in 1837 by the Rev. John Anderson. Mr. Anderson saw the desire of the best boys of the best families for an English education. He proposed to give them what they sought and more. From the first and openly he aimed at the conversion of his pupils. His appeals to them to accept the Gospel were most fervid. From his earliest student days he had been fond of debate, and this he now employed in the work of education, and the result was the awakening in his pupils of remarkable mental activity. Gradually there grew up among the boys a feeling that God and Christ and the Christian religion were real living things, having important relations to themselves. It was not in all these feelings appeared. There seems to have been an inner circle of scholars who had drunk most deeply of their teacher's spirit, and were most responsive to the

divine influence. To this circle Rajahgopaul belonged from the very early days of his scholar life, as also Venkataramiah, his companion and life-long friend. But it was not till some years had passed before visible results showed themselves. At last on June 20th 1841, P. Rajahgopaul and A. Venkataramiah were baptized. Mr. Anderson writes :

"That Sabbath night our two beloved sons in the Gospel remained with us in the Mission-house as a matter of necessity, and partook of our evening meal with joy and singleness of heart, along with us praising God. Before going to sleep, Rajahgopaul taking his Bible silently pointed with his finger to the verse in the 4th Psalm, 'Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in *peace* and *sleep* ; for thou, Lord, only makest me to dwell in safety.'

"On Monday morning these two devoted youths were called upon to endure a sharp fiery trial before their uncles, and two or three of their near relatives. No art was left untried to induce them to swerve from their faith and to go back to Hinduism 'What, what !' they often cried out, 'does Christianity teach you to hate us, your fathers, and mothers, and friends ? What a religion is this !' 'No, no,' both lads replied, their eyes streaming with tears ; 'Christianity tells us to love you ; you know we love you, and our mothers, our fathers, and our brothers, we love you better than ever ; we pray for you day and night that the Lord may have mercy on your souls.'

"Foiled in this first attempt, they got a warrant issued against us that very forenoon on pretence that we were detaining their sons against their will. Before the chief magistrate, in the midst of their relatives, their friends and fellow-countrymen, they witnessed with all firmness and yet with becoming modesty, a noble confession for Christ.

"The magistrate now put the question to them, 'Will you go home with your relations ?' 'No,' they firmly replied, 'we will return with Mr. Anderson.' Upon this the magistrate found that as the lads were of proper age (being both

upwards of 18) to *think* and *judge* for themselves, and had been *baptized* at their own special request, as they themselves declared, they were at liberty to go where they pleased. Thus the case was dismissed. At the bottom of the stairs in front of the police office, the crowds made a rush at us to rescue the youths in the very presence of the chief magistrate; but blessed be the Lord the attempt failed. The whole city was moved. Great crowds flocked round the home for two or three days, breathing threatening and defiance."

The attendance in the Institution fell from 400 to 70, but it gradually recovered.

**Training and Work.**—The dearest hope of the Missionaries had ever been to raise up a native ministry fitted by careful training to spread the gospel among their countrymen. Rajahgopal and his friend lived in the house of Mr. Anderson, sitting at the same table and adopting the manners and customs of their foreign friends. Though well meant, this was a mistake; it tended to denationalise them and give them expensive habits. During the period of preparation for the ministry, Rajagopal and his companions were engaged in teaching the Bible in the Institution, and they had constantly recurring opportunities of delivering religious addresses. After a course of nearly 5 years' training, he and two companions were licensed in 1846 by the Mission Presbytery of Madras.

Rajahgopaul occupied the position of personal assistant to Mr. Anderson, whose care and labours he shared and lightened. He interpreted his addresses into Tamil and Telugu, and was very useful to him among the younger pupils. During this period, Rajahgopaul was married to an amiable and affectionate Christian girl, who proved a valuable helpmeet to her husband, and whose death he mourned faithfully to the last. For many years they continued to reside under the same roof as Mr. Anderson, though he himself had married Miss Locher in 1847. From first to last, the young convert was to be Mr. Anderson's 'dear son Rajah,' from whom nothing but death was to separate him.

After 12 years' unremitting labour, Mr. Anderson leav-

ing his wife behind him to watch over the female converts, and taking Rajahgopal with him, sailed for Scotland in 1849. Rajahgopal left wife and child to accompany his spiritual father; but the warm reception they met with in Scotland somewhat compensated for his trials. Crowds flocked to hear his addresses. The flattery of injudicious friends did not injure him, and he returned to Madras still a humble Christian.

The young preacher found abundant scope for his energies in the work of the Institution; but the duty of direct evangelistic effort among the people, through their own language, was not forgotten. From time to time he visited branch schools at such places as Chingleput and Conjeveram, and the opportunity was always seized of preaching the gospel in the towns and villages during the tour. The still longer journeys to Nellore, a branch station in the Telugu country, a hundred miles north of Madras, were utilized in the same way.

**Ordination.**—In 1851 the three licentiates were admitted to the status of ministers of the Free Church. Mr. Anderson said in his ordination charge:—"Hold Jesus up as crucified for you; preach Him because you believe upon Him, because you pierced Him, because your sins were laid upon Him, and He bore them all away. If you thus preach Christ the Lord who bought you, He will preach by you." To the spirit of these words Rajahgopal was certainly faithful to the end. John Anderson's labours were nearly over. His visit to Scotland had only very partially restored his health, and on March 24, 1855, he breathed his last, with Rajahgopal by his side.

From 1855 to 1862 the mission was in transition, and the time was a trying one especially from Mr. Anderson's converts. The mind that knew their modes of thought better than they did themselves, the eye that detected their weakness, and the heart that loved them was gone, and grievous falls took place in the little band. Under these circumstances it was resolved to appoint a pastor to watch over them, and Rajahgopal, the choice both of the people and of the missionaries, was inducted into the pastoral

office in 1858. The position was one of great difficulty. His great powers and sterling character gradually told; and long before his death, those who attended his ministry valued him highly for his gifts as a preacher, his wisdom as a counsellor, and his worth as a friend.

For several years Rajahgopaul carried on active evangelistic work in connection with his congregation. His attention was drawn to the educated men of Madras whose minds had been shaken by their Western culture, and were tossing in a sea of doubt. He founded the Native Christian Literary Society, an organization that aimed at the mutual improvement of its Christian members and at providing healthy and stimulating subjects of discussion for their non-Christian but educated neighbours. A library of some size and value was gradually collected in the Evangelistic Hall, where lectures on religious, literary, and scientific subjects brought together large audiences of non-Christian Hindus.

**The Christian Philanthropist.**—In the northern part of Madras, vast numbers of the outcast poor are massed together in what is known as the Big Parcheri (village of the Pariahs). The parents are mostly day-labourers, and their wages are both uncertain and scanty. Living in miserable hovels, piled close upon each other in squalor and dirt, they can hardly be said to bring up their children. Naked and filthy, the boys and girls grow up no one knows how; ignorant, without moral restraint, strangers to decency, the promising materials of vice and crime. For these people Hinduism has not a word of kindness. They are an accursed race, doomed to a life of servitude. Intercourse with them is defiling, and they are best left to degradation. Unaided by his mission, he began his work. A native house in the heart of the Parcheri was rented for a school, and into it a few of the children were gathered. Clothes such as decency requires had to be provided, and in many cases the children had to be fed. The numbers gradually rose until a hundred were in daily attendance. The most of them, when their schooltime was over, became domestic servants. Others entered printing offices or

obtained employment in shops. But a considerable number were enabled to go forward and obtain certificates as teachers; and some became Christians.

The Madras Government transferred to him a building previously occupied as an Orphan Asylum, and during his last visit to Scotland he obtained money to provide the school with a moderate endowment, thus securing its permanence. It is now known as the Rev. P. Rajahgopaul's Poor School, and is a fitting monument of his disinterested labours. When it has been fully developed as a Christian Industrial School, its usefulness will be greatly increased.

**Work for Women.**—Woman in India had for centuries been man's slave; she had also become his tyrant. Every Hindu reformer finds in woman and woman's influence the rock on which his plans of social religious reformation strike and perish; for ignorance and superstition go hand in hand. It was not till 1870 that Rajahgopaul began independent work in this field. In the vicinity of his church there were great numbers of Chetties, a bigoted Hindu caste, largely engaged in trade. Mr. Braidwood had at one time secured a site and began to build a school in their quarter, but they rose in a body, demolished the walls, and drove away the workmen. For 20 years more nothing was done, but now a house was engaged and a school opened by Rajahgopaul. At first there was bitter opposition, but even among the Chetties, the leaven had been working. Scholars were gradually obtained and funds were procured for the erection of a fine new building in the heart of the Chetty community. Its airy and commodious rooms, filled with bright intelligent children, are one of the sights of the city. Encouraged by this success, the founder opened another school in Royapuram, and a third and yet a fourth were added, until at last he had five or six hundred girls under his care.

**Last Years.**—All these enterprises told upon Rajahgopaul, and in 1882 a break up of the system was feared. Rest and a change were recommended. Kinds and liberal friends invited the veteran missionary to revisit Scotland. Besides the restoration of his health, Rajahgopaul was desirous of

bringing his various schemes before the people of the Free Church to secure from them some measure of financial support. He was particularly anxious about his poor school, the most expensive of his undertakings.

Wherever he went there were the same results—listening multitudes and interested individuals, poor and rich, who were glad to give him of their substance. A poor servant girl put into his hand a pound note as her offering to her Lord for India. A rich man gave £1,000. He secured £5,000 as an endowment for his Poor School, which was settled in the hands of Trustees, besides large sums for his other work.

In less than a year Rajahgopaul returned to Madras. His health was apparently much improved, but his strength was not what it was, so his second daughter, Miss Susan F. Rajahgopaul, was appointed his assistant in school work. But the hand of a dreadful disease, diabetes, was upon him. He passed away from all his troubles into unclouded light and with unclouded peace on the 9th Jan. 1887.\*

## 6. MRS. TABITHA BAUBOO.

MRS. TABITHA BAUBOO, of the Free Church of Scotland Mission, was born in Madras on the 8th September, 1845. Her grandfather, Mr. Chinnia Peter Kalnayagam by name, was all his life pretty widely known and respected, both as an evangelist and as a successful native physician. He had four sons and one daughter. Mrs. Bauboo was the second daughter of the eldest of these four sons, Mr. Hosea Peter.

Mr. Hosea Peter's first wife died soon after the birth of Mrs. Bauboo. He married again, and came to live with his second wife and two daughters in the compound of St. Paul's Church, Vepery, and was for many years master of St. Paul's School. Here Tabitha's childhood was passed,

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\* Abridged from "*Rajahgopaul*," a Memorial Sketch by the Rev. A. Alexander, M.A., formerly of the Madras Mission. Parlane, publisher. Price One Penny. Sold at the Tract Depot, Madras, 1 Anna.



and she loved to tell in later years how she romped with a companion among the cocoa-nut trees in the compound.

Tabitha's early training fell to the care of her step-mother, who took very great pains to give her mind a religious bent. As she grew up, it was deemed advisable to send her to the London Mission Boarding School,



Vepery. Tabitha however, did not like the idea and fretted so much that she was taken ill of fever the first day, shortly after which she was taken home.

Sometime later the Rev. I. N. Hurd, an American Missionary, under whom Mr. Hosea Peter's brother was employed as a catechist, lost his wife, and had left to his sole care a little boy. Desirous of providing a companion for his child, he consulted his catechist who recommended Tabitha. She was sent for, and until Mr. Hurd left India, the American Mission House at Royapuram became her home.

Mr. Hurd became very fond of Tabitha and educated her along with his son. Besides teaching her English, he had her well instructed in Tamil by the late Tamil Pandit of the Presidency College. At Mr. Hurd's house she also acquired that love for plants and flowers which stuck to her all her life. On Saturdays she accompanied Mr. Hurd on his weekly visits to mission schools, and her frequent contact with them created in her a taste for teaching. Mr. Hurd also often took her to the American Mission Press, Broadway, of which he was the Superintendent. There she learnt to compose, correct proofs, impose and print herself, a knowledge of great advantage in after life in managing the *Satthiatheepam* Press.

Mr. Hurd was so much drawn to Tabitha that he was desirous she should become a Mission Agent. When he was about to start for his native land, he proposed to take her with him and give her a good education in America that would fit her to become a missionary to her countrywomen; but her relations would not consent. Still, Tabitha remembered him to the last with filial gratitude as one to whom she owed much of her early training.

After Mr. Hurd's departure, Tabitha was placed under the care of Mrs. Anderson, in the Free Church Mission Boarding School, Black Town. Here her education was continued, and she had instruction in English, Tamil, and Telugu, as well as in needlework and music. During the last year of her stay in this school, she received a course of training in method and school management. On the 20th

January of the following year she was married to the Rev. R. M. Bauboo, who was then as now in charge of the Girls' Schools of the Free Church Mission in Madras.

Mr. Bauboo was a widower, his first wife having died sometime ago, leaving behind her two sons and a daughter. Thus Mrs. Bauboo virtually entered into her duties both as a wife and a mother the same day. With what zeal and attention she brought up these children all that knew her through life are well aware. Her husband's field of labour also opened up to her a wide vista of usefulness into which she threw herself heart and soul. Though only a voluntary labourer in these schools, she devoted several hours a day to them throughout the 28 years she was connected with them, and she was working till five days before her death. The progress which the schools made was largely owing to her indomitable zeal, tact, industry, and ability. She won the esteem and love of the teachers to a remarkable degree, and seemed to have a fascinating influence over the parents and friends of her pupils whom she was in the habit of regularly visiting.

Mrs. Bauboo was the first to overcome the strong prejudice which Hindu parents had against sending their girls to public examinations held by Government. She also succeeded in inducing a few girls to compete at the Primary Examinations by offering them scholarships and encouragements of other kinds. Gradually more girls went up for examinations without inducements of any kind, and she lived not only to see some of her most promising girls pass the Higher Examination for Women with credit, but to have three of them as teachers in her own school.

She encouraged her old pupils to study at home, and to help them she commenced a Tamil periodical, called *Amirthavachani*, which she edited herself for several years, and which had a wide circulation.

As the demands upon her time and attention increased, she felt more and more the need of getting assistants to help her in educating such of her pupils as were considered too old by their parents and friends to attend school. Prior to this there was no such teaching in the houses

of high class Hindus, or what is called *Zenana teaching*.

Mrs. Bauboo was the first to organize a Zenana agency in Madras, and to provide suitable female teachers both to teach in the homes and to replace the teachers in the day schools who were till then almost exclusively male. She started in 1871 what is now known as the Madras Christian Female Training School. This institution begun as a Normal class in connection with the Madras Girls' Day School, developed in Mrs. Bauboo's lifetime into a comparatively large school, and she had the pleasure of seeing all the classes in the Madras Girls' Day School, and most of the classes in the two other schools under Mr. Bauboo, provided with female teachers, besides being able to send out a large number of women teachers to the girls' schools and Zenana agencies of various other missions in and out of Madras.

Her great desire in all that she taught was to impress the young minds in her schools with the love of Christ. To give her children fuller opportunities of learning about Jesus, she developed the Sunday School in connection with the Madras Girls' Day School, from the small beginning of three scholars to two hundred as it numbers to-day. The other Sunday Schools of the Mission under her also received considerable encouragement at her hands. She imbued the young minds of her Sunday School pupils with that sympathy for the poor and needy which had characterised herself since childhood. Their voluntary offerings on the second Sunday of every month, to which even some of the mothers contributed very liberally, amounted to as much as Rs. 25 to 30. These sums were distributed by Mrs. Bauboo to various charitable objects, not forgetting the needy ones in her own schools.

Turning to Mrs. Bauboo's private life, her house was all that could be desired as a well-ordered Christian home. It was proverbial for its cleanliness and the neatness of its arrangements. Mrs. Bauboo took an active part in all the household duties, and were it in the drawing-room or the kitchen, the study or the nursery, her help and counsel

were as frequently sought as they were readily given. She was a devoted wife, a loving mother, a considerate friend, a genial and hospitable hostess, and a kind mistress. She kept what the English call "an open house," and Native Christian friends might drop in at any hour of the day to find ready welcome and hospitality. Though brought up in her youth in an English household, she never became in the least denationalised. In her dress, in her general tastes, in her inmost feelings, she was to the day of her death a genuine daughter of India. She always used the vernaculars unless speaking to persons who knew no language but English. She was considered to possess such an intimate knowledge of the rules of European etiquette that whenever a Hindu lady gave an entertainment to which European ladies were to be invited, Mrs. Bauboo's presence and advice were eagerly courted and secured. By her position, education, and natural gifts, she was eminently fitted to work for the promotion of free social intercourse between Europeans and Indians.

Besides editing the periodical already mentioned, Mrs. Bauboo wrote the first life of the Queen written in Tamil, a copy of which, presented to Her Majesty through Lady Napier, was graciously accepted. This was followed by a Telugu version, of which 2,000 copies were sold the first year at one rupee a copy. Other works also proceeded from her pen.

When her husband became managing proprietor of *The Eastern Star*, the first Indian Christian Journal in South India, this was another thing which kept her very much engaged. It was printed at her own *Satthiatheepam* Press, and she would be frequently moving about the *Star* office, encouraging the compositors, correcting their proofs, and otherwise helping them.

Mrs. Bauboo was Secretary, for some time, of the Black Town Branch of the Madras Christian Women's Association. Some of the papers she prepared for this Association met with great acceptance. She was one of the Delegates sent by the Free Church Mission at Madras to the Decennial Conference held at Calcutta in December, 1882. In one of its

sittings when the subject of "Women's Work in India" came under discussion, she read an interesting paper on the work in Madras. When the Educational Commission held its sittings in Madras in 1883, she was one of the two ladies, and the only Indian lady, that was examined before it as a witness.

When a few years before her death her husband was called to succeed the Rev. P. Rajahgopaul as Pastor of the Esplanade Tamil Church, her tact and genial manners greatly aided him in his work. She identified herself with almost every family in the church, and never spared her money or her sympathy whenever it was necessary.

Happy as Mrs. Bauboo's life had been, it was not without its cup of sorrows. Besides her husband's children by his first wife, she had herself a daughter, "Little Caruna," who was the sunshine and joy of her mother's heart. In May, 1874, she was taken away. Though Mrs. Bauboo seemed to be wonderfully sustained, yet it produced for a time a deep melancholy. The severe illness of her husband and the death of his eldest son in the prime of manhood, were further trials. Still, she sorrowed not like those who "have no hope," but looked forward to a joyful meeting with loved ones in heaven.

Though Mrs. Bauboo's health was always good, she had a presentiment towards the close of 1889 that her end was drawing near. When she got up from her bed on the morning of Saturday, the 1st February, she said to her husband, "I have finished *my* 31st of January." An attack of fever came on which increased as the day advanced, and was accompanied with much pain. Dr. Narainsawmy, of the Medical College, and Miss Hunter, of the Medical Mission, were sent for, and tried all that medical skill could do for her relief. On Sunday she called her children, sister, nieces and other relatives and teachers, and gave each of them such parting advice as she deemed necessary. A few more days of increased suffering followed, which she bore however with Christian fortitude. Shortly before her death she got those of her children, relatives and teachers that stood around her to sing some of her favourite hymns.

While doing so she gently passed away on the night of Thursday, the 6th February, 1890. Her remains were laid in the Pursewalkam Cemetery, next to her son and daughter. The funeral service, conducted by the Rev. G. M. Rae and Dr. Miller, was very largely attended, testifying to the affection and esteem in which Mrs. Bauboo was held by Indians and Europeans.

The teachers and pupils, past and present, of Mrs. Bauboo's school raised a liberal subscription among themselves and their friends with which they have fitted up a Library for the use of the educated Hindu lady public of Madras at the Madras Girls' Day School.\*

#### 7. REV. W. T. SATTHIANADHAN, B.D.

MR. SATTHIANADHAN was born of Hindu parents at Madura, in the year 1830. The family, however, migrated early to Tinnevely, as the father held a responsible Government appointment there. At the age of 14, he was sent to an English School in connection with the Church Missionary Society, conducted by a blind teacher, Mr. W. Cruickshanks. One of the text-books used was, of course, the Bible. Young Saththianadhan was so bitter against its study that on one occasion he instigated all his school-fellows to go in a body, and request the teacher to give it up, accompanied with a threat, that if the request was not complied with, they would all bodily leave the school. To this the teacher replied: "You may all leave the school if you choose, but give up the Bible I never will." In the meanwhile the teacher paid particular attention to the inculcation of Scripture truths and applied them to the hearts and consciences of his pupils in such a way, that they would often, like Felix, tremble under his teaching.

Under the instruction of this admirable teacher, the youth referred to remained for about three years, when light began gradually to dawn upon his mind and the Spirit of God convinced him, not only of the folly of Heathenism,

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\* Abridged from a memoir by Mr. M. Purushottam Mudaliar, forwarded by the Rev. R. M. Bauboo.



and the truth of Christianity, but also of his lost condition as sinner, and the necessity of closing in with the offers of salvation through Christ. But nearly for the space of a year he was subjected to a severe mental conflict. He was not prepared to forsake his parents and everything which he held dear. He often thought he could, like Nicodemus, be a secret disciple without making any sacrifice. But the Spirit of God continued to work mightily in his heart. The truth as it is in Jesus was presented and applied to his mind continually. At length he was enabled to forsake his home, friends, and come to the foot of the cross where he found pardon, peace and rest to his weary soul. His conversion made a great sensation in the district, and emptied

the school. He himself became an object of persecution, and was dragged to the Court of the Magistrate. But the Lord has been with him, and helped him out of all his trials.

It was in the year 1847 that Mr. Saththianadhan was baptized by the Rev. John Thomas, of Mengnanapuram. Immediately after his conversion, Mr. Saththianadhan was first a pupil and then a teacher in an Institution under Bishop Sargent, taking a humble part in the training of young men, some of whom are now ministers of the Gospel in Tinnevely. While a teacher in the Preparandi Institution, Mr. Saththianadhan married the only daughter of the Rev. John Devasagayam, a name familiar to many in this country, and the first Native Missionary of the Church of England in Southern India, and for nearly half a century an agent of the Church Missionary Society. The union has been fruitful of the most beneficial results to the cause of Christ. The wife proved indeed a true helpmate to him, and lived and worked by his side in the Master's cause for nearly forty years. In 1855 Mr. Saththianadhan was sent to Madras for a course of training. He was first a pupil in the London Mission Institution at Black Town, and then joined the Doveton College, from which institution he passed the Matriculation examination in 1857, the very first year in which this examination was held. He distinguished himself so well at this examination, coming out in the first class, that he was awarded the Grant Medal of the College. As a student his career was most successful. Every thing he undertook he did thoroughly and at a very early age he acquired a complete mastery over the English language. Mr. Saththianadhan was not allowed to complete his University course, as he was wanted in North Tinnevely, where, with his brethren, Vedanayagum and Cornelius, names so well known to many in S. India, he had the rare privilege of being connected with the sainted Ragland and with the Rev. Messrs. David Fenn, William Gray and Robert Meadows. Mr. Saththianadhan owed a great deal of the moral and spiritual power he possessed to the influence of these men, and more especially to that of Ragland. He was connected with Ragland during almost the



whole of that devoted Missionary's itinerant work in North Tinnevely, and the influence on the young convert during this period will be seen from one single extract descriptive of the Missionary party headed by the sainted Ragland :—  
“The great secret of the happy working of the itinerant work,” writes the Rev. W. Knight, “is the prayerfulness that pervades it. Prayer is the atmosphere that surrounds. In the morning before setting out to preach, the brethren kneel to ask for thought, words, fluency, skill, audiences. The first act on returning is to commit what has been done to the hands of the Lord, who can make it effectual.” After Ragland's death in 1859, Mr. Satthiadadhan was placed in independent charge of the Strivilliputtur Division, as he had been ordained the previous year. In 1861 he was appointed to the Tamil Mission of the C. M. S., Madras.

**Madras.**—Mr. Satthianadhan's lifework was connected with Madras. At first his work was purely pastoral. He threw himself with all his irresistible energy and his activities into the work of building up the Native Church. The C. M. S. congregations at John Pereira's and Mount Road, of which he took charge, were composed chiefly of domestic servants, and there was not even the nucleus of a substantial Church. What has been accomplished by him during the 28 years he has been labouring in Madras the C. M. S. Pastorates bear testimony to. It may be said without the least exaggeration that the C. M. S. Church in Madras is one of the most influential churches in the whole of South India, if not in India. The independence of the Native Church was the one aim he had in view in developing the Church, and he had succeeded to a very great extent in accomplishing that object. The very first Native Church Council organized in India was the one commenced in Madras in 1868, with which Mr. Satthianadhan was connected from the very outset, and of which he subsequently became the Chairman. The Native Church Council, of which he was the Chairman for over 20 years, as stated in the *Madras Mail*, “has for many years successfully managed the business of several Pastorates, carried on

considerable educational operations, and maintains an evangelistic agency without any supervision, and this work has been well done." The Council has now an endowment of Rs. 12,000. As an administrator, Mr. Satthianadhan was unrivalled in the Tamil Church: his powers of organization, his strict discipline, his stern sense of duty, his innate strength of character and force of will made him one of the most successful administrators in the mission field. The Native Church of the C. M. Society in Madras now possesses an independent, organic, corporate life, and this is entirely due to the exertions of Mr. Satthianadhan. His evangelistic efforts also have been highly successful. He has baptized over 300 converts of all castes during his ministerial career, some of whom are brilliant witnesses for Christ at the present moment. Through his personal exertions a Lecture Hall and Reading-room was erected as early as in 1874 at Chintadrepettah, and the Association of which he was founder has been steadily and successfully conducted to this very day.

**Visit to England.**—In 1878 the Parent Committee of the Church Missionary Society sent a special invitation to Mr. and Mrs. Satthianadhan to go over to England to take part in deputation work on behalf of the Society. They were most enthusiastically received by friends of the Society throughout the country. Mr. Satthianadhan addressed several meetings in London and in other important towns, and ably advocated the claims of the Society. Unfortunately many Europeans in India are only nominal Christians, and are not attractive examples of the religion to which they profess to belong. Mr. Satthianadhan during his visit to England became acquainted with many friends of mission. He thus describes them:

"They are distinguished for their philanthropy, benevolence, self-denial and whole-hearted consecration. Their simple and sole aim of life is to imitate Christ in their measure and degree, to preach Christ and to live Christ. In their society, I may say honestly I felt I was moving in a higher and purer atmosphere."

Mr. and Mrs. Satthianadhan stayed in England for six

months, and on their return published interesting accounts of their visit.

**Literary Work.**—Mr. Saththianadhan was the author of several English and Tamil works. One of the best Commentaries of the New Testament in Tamil is by him, a work over which he spent 5 years of continuous labour. He also brought out a Church History in English as well as in Tamil. The work in Tamil has been widely used by Theological students. His Tamil publications are too numerous to mention. For ten years he was conducting, at a great pecuniary loss, the *Deshabimani*, an Anglo-Vernacular monthly magazine, which was in its day a very influential publication. The *Mission School Magazine*, a popular Tamil monthly publication, intended for Juvenile readers, was edited by him about 20 years. Though he had not the culture of the academic kind he was well read. He had a complete mastery over the English language, and spoke that language with much force and fluency. Mr. Saththianadhan took an active interest in every effort made to improve the condition of the native Christian community. During the early days of his ministry in Madras, he started with a few others the Native Christian Improvement Society, which did good work in its day, and of which the *Deshabimani* was at first the mouth-piece. In the formation of the Native Christian Association of which he was the Vice-President, in the organization of the Benefit and Provident Funds he took no insignificant part.

**The Evening of Life.**—After his return from England his work, evangelistic, educational, and pastoral, increased in every direction, but being endowed with a robust constitution he was able to cope with it most satisfactorily. He renovated at a cost of nearly Rs. 12,000 one of his favourite churches, since called Zion Church. As Chairman of the Church Council he had the oversight of several pastorates, and the management of a large number of schools. But he had the knack of making others take a practical interest in his work, so inspiring was his energy. He never allowed his administrative duties, however, to interfere with his evangelistic work. Two years ago he organised a

powerful band of preachers, chiefly consisting of laymen of his congregation. The passion of his life was to lead men to Christ.

In 1882 he was appointed Fellow of the Madras University, and two years later the Archbishop of Canterbury conferred on him the degree of Bachelor of Divinity on account of his services in connection with the Native Church. He was also one of the Native Chaplains of the Bishop of Madras, by whom his counsel and aid were sought in all matters relating to Native Christian work. The death of Mrs. Saththianadhan in 1890, who worked by his side for 40 years, was a great blow to him, but he bravely bore the affliction. At the end of last year he was appointed the Vice-President of the Tamil Central Church Council, the Bishop of Madras being President. He started for Tinnevely on the 12th February to attend this Council and took an active part in the meetings which were held on the 16th and 17th idem. After returning from the last meeting of the Council to his residence at Sinthapunthurai, a suburb of Tinnevely, he complained of a chill which was accompanied with fever. The fever left him, however, in two days; but by that time it had completely prostrated him. On Monday the 22nd he seems to have had a relapse; and the next day telegraphic information reached his children that his condition was critical. All his children with the exception of one started for Tinnevely on Wednesday; but they arrived only to learn that he had passed away peacefully the previous evening. He was laid not far from the graves of Bishop Sargent and Dr. Bower, with the former of whom he was connected for a long time at the very commencement of his missionary career.

The house which Mr. Saththianadhan had built at Sinthapunthurai in Tinnevely and where he breathed his last, he left to the C.M. Society to be used for evangelistic purposes.

**His Character.**—Under this head the two following testimonies may be quoted. Mr. Grigg, the Director of Public Instruction, in his Convocation Address, alluded to the loss the University had suffered in the death of one of its Fellows, and referring to Rev. W. T. Saththianadhan

said :—" Mr. Satthianadhan, who was among the first students to matriculate in this University, has left to the Native Christians of Madras, a beautiful example of simplicity of life, of pastoral efficiency and of devotion ; and he has shewn to you that a change in faith does not involve the abandonment of what is best in your native traditions and feelings." " I shall miss him greatly," says the Lord Bishop of Madras, " and his loss will be felt throughout the Diocese. His natural powers and ripe experience, his unreserved self-surrender to the Saviour in early life and his constant singleness of purpose in serving Him and promoting His glory, made him eminent among his brethren, and won for him the sincere esteem of all who care for the affairs of our Native Church. And now he rests from his labours, and has exchanged the sorrow which cast a shade over the latter portion of his life for the day-light of the Saviour's presence and for holy intercourse with her whom he loved best on earth and with all the Saints."\*

#### 8. MRS. ANNA SATTHIANADHAN.†

There is no name more highly honored among Native Christians in Southern India than that of Anna Satthianadhan, the wife of the late Rev. W. T. Satthianadhan, B.D. For more than a quarter of a century, she laboured with her husband in the city of Madras, and by her zeal in the extension of Christian education among Hindu Christian females and by her devoted Christian life, which manifested itself in deeds of active benevolence, she made her influence for good felt by even those outside the pale of Christianity.

Mrs. Satthianadhan was born at Mayaveram, one of the towns of the beautiful and fertile district of Tanjore, on the 30th April 1832. Her maiden name was Anna Arokium, and she was the only daughter of the Rev. Devasagayam John, who was the first Indian Christian ordained to the ministry of the Gospel by the Church of

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\*Abridged from a sketch by his son, S. Satthianadhan, Esq., M.A., Professor of Mental and Moral Science, Presidency College, Madras.

† Chronologically this should have preceded the foregoing sketch of her husband ; but it will be better understood in its present position.



England. Mr. John belonged to one of the oldest Christian families in Southern India, and one of the members of his family, Daniel Pillay, was in the service of Hyder Ali. Daniel Pillay was a most exemplary Christian, and Hyder Ali had great confidence in him because of his upright conduct and unswerving loyalty to his religion. He translated some German books into Tamil and they are still used by Native Christians as devotional works. The Rev. Devasagayam John worked in the districts of Tanjore and Tinnevely, and in the latter district especially he rendered signal service to the Church Missionary Society. His name is well known in evangelical circles in England even to this day.

Being the only daughter of the family, little Anna was brought up with the utmost tenderness by her parents. She was her father's pet and was ever by his side, accompanying him on his Mission tours, and helping him in every way possible in his many-sided work. He was anxious that Anna should receive an English education, and she was therefore left mostly to the care of some kind missionary ladies who took a deep interest in the family. She soon learnt to read English and speak it with fluency, and this acquisition was of the greatest service to her in her work especially in the city of Madras. In 1845 she accompanied her parents on their visit to Madras and formed the acquaintance of many respectable people. She paid a visit to the Marchioness of Tweedale with her parents, and that lady was extremely pleased to meet with an Indian girl who was able to talk to her in English with fluency and grace, for at that time English education had made little progress even among the male population of Southern India.

In 1849 she was married to Mr. Satthianadhan, who was then a student in the Divinity School preparing for holy orders. This union was fruitful of great results to the glory of God. In 1859 her husband was sent to Srivilliputhur to work under that sainted Missionary, the Rev. T. Ragland, and there she started a little school for Christian and non-Christian children which she taught herself. In 1863 she accompanied her husband to Madras, and soon found her vocation in life. The honour of inaugurating that important branch of Christian work, known as Zenana teaching, belongs to Mrs. Satthianadhan. The work grew out of a little school she had for Hindu girls in her own house. The work was indeed very trying at first; but her patience, her enthusiasm and her deep longing to make known to her Hindu sisters the gospel message gave her success, and after six years' hard labour the Church Missionary Society and the C.E.Z.M.S. took up the work she had commenced, but placed her in sole charge of it. In addition to carrying on this most responsible work—whereby the gospel message is carried into the carefully guarded homes of orthodox

Hindus—Mrs. Saththianadhan had under her care and oversight several well-conducted schools for caste girls and Christians. To these two departments of labour she consecrated her life; and to the last she remained faithful at her post, ably seconded by her daughters. Her successful work amongst caste girls and her own sweet disposition gained for her many friends, and one of her most intimate friends was, Lady Napier, the wife of Lord Napier, the Governor of Madras, who evinced her practical interest in the good work of Mrs. Saththianadhan by handing over to her a school-house that she had had erected in Napier Park. Lady Hobart also, the wife of another Governor, took a deep interest in Mrs. Saththianadhan's work and was her great friend. Not only with her voice and presence, but also with her pen, Mrs. Saththianadhan endeavoured to reach the hearts of her less-favoured countrywomen in South India. She wrote several little books in Tamil, especially for Zenanas, and one of them in particular, "The Good Mother," has found its way into many a Zenana home, and has had a remarkable influence for good.

In 1878 she accompanied her husband to England, whither they had been invited by the Parent Committee of the Church Missionary Society. She spent six months in England, during which period she laboured incessantly in her own quiet unostentatious manner to kindle in the hearts of English Christians something like her own enthusiasm in behalf of Christian work amongst the women of India. She also put forth a small book in English describing their condition and needs of her countrywomen. After her return she published an account in Tamil of her impressions in England, which had an extensive circulation. She was of the greatest help to her husband in his congregational work. To the poorer members of the congregation in particular she was a veritable "Mother in Israel," visiting them in their homes and helping them in every possible way. Thus was her life spent in doing good. In her happy home, and to her large circle of relatives and friends, she was a pattern of womanly virtues, modest, tender-hearted, simple, affectionate, and guileless. Her



piety and purity of life were in themselves a perpetual sermon.

After her return from England her health was not satisfactory, and during the last 3 years of her life it was rapidly failing, and latterly she had to pass through much suffering and weakness. But through all she was calm and trustful, and she passed away quietly on the 24th October 1894. A few days before her death she summoned to her bedside all the members of her very large family, and spoke to them her last words of advice and blessing, and to the last she had the comfort of being ministered to by those she loved best on earth. The following touching narration of her last days of suffering is from the pen of her daughter-in-law, Krupabai Satthianadhan, the authoress of *Sayana* and *Kamala* :—

“It is only when sight gets dim, when strength fails, when the very effort to articulate one’s wants seems a task too great to be accomplished, and the acceptance of service even by a look or gesture too great a hardship, when the world grows dim and the personalities of others and self seem to vanish out of sight, it is only then, that the mind manifests its higher nature and shows its heavenly make, it is only then that one feels the beauty of the human mind. Yes! It is only on the sick bed that we realize fully the bright side of human nature, for nothing is so very effective in removing the dross of human nature as sickness and sorrow. It may only be a word that the person is able to utter with great effort and pain, but it shews the working of the whole mind, points to the depths from which it is uttered. Those that are near forget that they are in this world, they are with the dear one on the border land of glory, tasting of the heavenly bliss, and sharing its immortal joys.

“It was the fourteenth day of her illness. The day began with a beautiful sunrise and with the dawn of light, there was a freshness and cheerfulness everywhere. She got up and said, “How refreshing the breeze is,” and then asked the date, the day, and the hour, and pressing my hand said ‘watching all the time? How kind.’ She then asked me

to sing, and repeated the words after me as I sang :—‘I need Thee, I need Thee every hour.’ Then when ‘Safe in the arms of Jesus’ was sung, she closed her eyes and said, ‘Yes! quite safe.’

“Strange that mine should be the last turn of watching. She held my hand firmly when about to move and said ‘Stay, read to me.’ I read portions here and there. She seemed to listen without tiring, always repeating a word here and there after me. I was startled by her attention and thought that it was a little too much for her. ‘No,’ she said, ‘I am well now, I shall be all right soon. Read and sing more’—words which were to be interpreted soon in a different light.

“It was ten o’clock in the morning when she again spoke to us, and said that she would soon be well, that she was confused in mind before that, and that she had asked God not to take her away in her confused state. ‘All has become clear now,’ she added, ‘and an old man came in my dream and said, ‘It is all well!’ But see children how soon the world comes; for as soon as he said it was all well and my mind was clear, I began to direct the servants, in my dream of course,—to prepare food for you all. Is it not strange?’

“At 2 o’clock she seemed restless and in pain, but appeared relieved soon and was very quiet for an hour, wide awake looking all round. At four there was a little movement in the bed, a moan or two escaped her lips, and when asked how she felt, she calmly said, ‘I am going.’ ‘Going!’ said Father, and the news seemed to break him through and through. But at last she summoned up courage and said, ‘We shall meet again and be altogether,’ but she could only repeat with great effort ‘Ondrai’ (together). The event that was threatening had come. It was God’s doing and we were speechless before him.

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“Hush! A silence was falling. It was the beginning of the everlasting silence, deep and profound. The speech was losing its power. The consciousness was there, but vain efforts were made to articulate sounds. Oh God!

Why was it so ! At last the murmured *Yesuve* (Jesu !) falls on the ear. It was whispered slowly, the last sound of earthly solace. *Yesuve, Yesuve* (Jesu ! Jesu !) Yes ! those were her favorite words, and those were the words that were breathed into her ears when strength failed and tongue lost its utterance, when eyes strained for the last look, and ears caught the last sound. *Yesuve, Yesuve, Jesu ! Jesu !* rang on the air, and her hands clasped in one long prayer and the farewell was said, but Ah ! only with the eyes, for the tears were seen trickling from them as they looked at each face ; and the sight sent a pang into each heart. It is over. The last word was spoken, the last look given and God was there. He was present and we felt His presence. It was holy ground.

"She had stepped into glory. It was only a step. I could almost see her pass. She had already reached the tops of the hill. We had seen her walk higher and higher, and vainly had we endeavoured to stop her, but her steps took her on higher and higher day by day. Now the light and radiance that lay beyond the peak encircled her and there, before our very eyes, she seemed to step from the peak into heavenly glory. Methinks I almost saw her entering the golden gates with that soft diffident air of hers, wondering if so much sweetness, so much light, so much happiness were really hers. The sight opened in a flood of light to my eyes, and angels closed round her bearing the palm leaves in their hands, and she with her bent head was whispering to herself her favourite words "*Yan Vazhvu Yesuve*\*" Christ's presence came, she seemed to look up, but a cloud shut the whole scene from my eyes. The stars alone were shining and the beating and moaning hearts were around."†

#### 9. MRS. -S. SATTHIANADHAN.

MRS. S. SATTHIANADHAN was the youngest daughter of the late Rev. Hari Pant Khisty, of the American Board Missionary Society. Krupabai was born at Ahmednagar

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\* My Glory is Christ. † Sketch by her son, S. Satthianadhan, Esq., M.A.



on the 14th February, 1862. Her father and mother were among the earliest Brahman converts in the Bombay Presidency. The story of her father's conversion seems to have made a deep impression on the mind of young Krupabai, as may be seen from the graphic and pathetic records of it in the delightful pages of *Saguna*.

The little girl seems to have shown unusual intellectual powers at an early age. Her thirst for knowledge made her press for permission to learn with her brothers, or at least, to be allowed to remain in the room when they studied, whilst they, boy-like, objected to the presence of a girl, especially as she frequently corrected their sums or gave right answers when their's were wrong. But they

never succeeded in banishing her to the kitchen fire, "the right place for a girl," and, by degrees, became proud of their little sister's attainments. The elder brother always stood her friend. He saw the depth in the child's character, and she looked up to him and revered his earnest devoted spirit. The two enjoyed together the wild scenery of the Upper Deccan, where the family removed for her brother Bhasker's health.

But the son soon followed his father to the grave. For many months Krupabai did not recover from the shock of his death, and her health suffered materially.

Partly in the hope of arousing her, she was sent first to study with some Lady Missionaries and then to school at the Zenana Mission in Bombay. There it was found that instead of being, as she feared, more backward than the other scholars of her own age, she was too far in advance of them to be placed in any of the classes. She was therefore allowed to pursue her own course of study. She thus fell under the influence of an American lady doctor,—a person of much originality and force of character, and this circumstance led eventually to her choice of a profession.

Krupabai's remarkable talents and her desire to study medicine induced her English friends to think of sending her to England to complete her education there. She herself was most anxious to go, but it was feared that her constitution was not sufficiently strong to bear the strain of severe study in a climate which, to her, would have been most trying. The Medical College in Madras had just then opened its doors to women,—the first school of medicine in India to adopt this liberal policy,—and her friends decided to send her there. She accordingly left Bombay unaccompanied by any friend or guardian, and was received in Madras by the father of her future husband, the Rev. W. T. Sathianadhan. She could not have been placed in better hands. His influence and that of his excellent wife and daughters was for many years a power for good among the community of which he was the head. A tender affection sprang up

between them and Krupabai, and she passed a happy year in their house, working steadily and attending lectures at the Medical College. She has, in "Saguna," described her reception there, when the whole body of students rose as she entered and cheered the delicate looking girl, the first Indian lady who had joined their ranks. At the end of a year she had won several prizes, and stood first in every subject except Chemistry. Some envious feeling might, not unnaturally, have been aroused by the high praise bestowed on her in the class room by the professors but, to their honor be it spoken, her fellow-students appear to have always behaved kindly and generously towards her. This may have been partly due to her unassuming and gentle demeanour. Writing of her, the other day, a former Head of the Medical College says: "I always thought her one of the sweetest characters I ever knew. She was so gentle, thoughtful, and intelligent. As a worker she was a conscientious and untiring student."

Unfortunately her fragile frame was not strong in proportion to the ardent soul within it, and when the excitement of the examination was over, her nerve forsook her, and her health broke down completely. Nor was she ever strong enough again to resume her medical studies. It was one of the dreams of her life to complete them in England, but this wish was never fulfilled. Her genius found another and a different field as will be seen.

In 1881 Krupabai met the son of her friend and host in Madras. Mr. Samuel Saththianadhan had just then returned from England, after passing nearly four years at Cambridge, where he had distinguished himself and had graduated with honors. It must have been a surprise to him to find, as Krupabai's shyness and physical weakness wore off, and her bright intellect could assert itself, the depth of thought and of enthusiasm that lay beneath that quiet exterior. To her it was new life to hear the subjects of the day discussed by one fresh from the homes of thought and learning, who still could be true to his own country and his own people, and who was ready to share her schemes for their benefit.

It was only natural that they should mutually attract one another. It may have cost Krupabai an effort to give up the freer life of intellectual pursuits which she had sketched out for herself; but in the end, she found that love and intellectual life are not incompatible, and her best work was eventually done in the home to which her husband took her.

In July 1883 she married Mr. S. Satthianadhan and with him removed to Ootacamund, where her husband was Headmaster of the Breeke's Memorial School. Krupabai's health had improved and her bright spirit revelled in the glorious scenery, the exhilarating air, and the lovely flowers of the Nilgiris.

Here she began at once to seek out ways of being useful. She spent many hours in the week in Zenanas, and in the Hobart School for native girls, where she superintended and improved the teaching. She also started a little school for the hitherto neglected Mohammadan girls in Ootacamund. This school has since developed into a fairly large and very useful one, under the auspices of the C. M. S. Mission.

Her first attempt at writing was an article contributed about this time to the *South India Observer*. It was called "A Visit to the Todas," and appeared under the *nom de plume* of an Indian lady. This was followed by several others, chiefly descriptive of the scenery of the Hills. These articles attracted attention by their truthful and vivid delineation of nature and life.

In 1884 Mr. Satthianadhan was appointed to a new charge in Rajahmundry, and she accompanied him there. The climate does not seem to have agreed with her. After a few months she broke a blood-vessel very unexpectedly, and this was followed by a long and dangerous illness which left her a complete invalid during the rest of her stay,—a period of about a year. She contributed articles to the *National Indian Journal* at this time and to other papers and magazines. The following year was spent in Kumbakonam,—the educational centre of the wealthy Tanjore District. There Krupabai's health began to

improve. Her pen was constantly at work, and she seems to have begun to take a delight in studying the people about her.

In 1886 Mr. Saththianadhan was appointed Assistant to the Director of Public Instruction, and afterwards to the Chair of Logic and Philosophy in the Presidency College, which necessitated their living in Madras. About this time Krupabai was persuaded by a friend, as well as by her husband, to write something beyond the limits of a magazine article. She wisely began by describing what she knew best,—the scenes of her childhood—out of this “Saguna” grew.

Its freshness and originality give it an unusual charm, and there is a vividness and power in some of the scenes which makes them very real. The reader is carried along by the strong individuality of the writer, and those chapters which have perhaps called down most criticism are in some respects those which leave the clearest pictures on the mind. Perhaps, however, the subject of this memoir was at her best when describing scenery. She loved nature with the love of an artist and of a poet. Her own nature was stirred to its depths by the grandeur of some of its moods and this when she was a mere child. The power to paint in words which moved her so much was probably increased by her love of English poetry and the extent of her reading.

Along with much beautiful description of scenery, the book contains some keen analysis of character. Like many of our own novelists, Krupabai was rather silent in society. She loved to listen and to observe, making studies for the characters she has reproduced. No one was too insignificant to interest her. Shortly after her first book was completed and when the last chapter had appeared in the *Journal of the Madras Christian College*, Krupabai's baby was born,—her own Saguna—the treasure which was only lent to its parents for a few short months, and nearly cost its mother her life. One feels in reading of the death of Kamala's child that the pen which described her sorrow had been dipped in a mother's tears. Her husband wrote



of her at this time, "she was never herself after this great loss." Yet she never repined but moved about quietly,—seeking to make herself useful and thus to still the aching at her heart. Her husband took her to Bombay, thinking that the sight of her old home and her own people would cheer her. But unfortunately the fatigue of the journey prostrated her completely, and she returned again a complete invalid.

She passed several weeks at a hospital in Madras, and derived some temporary benefit from the treatment there. She was told however that the illness from which she suffered was one which must sooner or later prove fatal. This intelligence she received with her usual quiet strength and sweetness.

In the year which followed she was deeply pained by the loss of several near relatives, especially by the death of her husband's mother, and then by that of his father, to both of whom she had been tenderly attached, from the time when they had met her as a timid, shy girl and had made her feel at home in Madras. In spite of ill-health and sorrow, or perhaps to help her to bear both, she wrote continuously from this time. The history of her father-in-law's conversion, which appeared first, contains some of her best writing. It was followed by some sketches of his wife's life and of the good work in her schools in Madras. Then Krupabai's second story, "*Kamala*," was begun. The longing for expression must have been strong, for she had thought out some of the chapters whilst in the hospital in Madras, notably the one in which Rukma's husband died of cholera. It was written with feverish eagerness for she feared she might not live to complete it. When too ill to hold a pen she would dictate, and some of the last chapters were dictated to her husband when her temperature was actually at 104°. "Let me show that even a simple Indian girl can do something useful," she pleaded, and this desire was granted to her. She lived to see "*Kamala*" appear in the same Journal whose Editors had recognized the merit of *Saguna*.

This earnestness of purpose and the way in which she

turned her talents to account in a totally different field, when she found that of medicine barred to her by ill-health, betokened surely something very like genius,—a readiness to do the work nearest to hand, and an infinite capacity for taking pains.

The greater portion of “Kamala” was written at Coonoor in the Nilgiris, whither Krupabai had been taken, in 1893, in the hope that the cool air of the Hills might in some measure restore her strength. She was taken again to Coonoor in April last. The change did at first seem to revive her but only temporarily, and though tenderly nursed by her husband and his sister, her health continued to decline, and at one time her life was despaired of. Her cheerfulness seems never to have forsaken her, and her strong faith burnt more brightly as death approached. She lived to return to Madras, but the sudden death of the sister who had tended her was a shock greater than in her feeble state she could bear, and the life which had long hung on a thread ended peacefully on the 8th August 1894. She lies beside her child, in a quiet unlovely cemetery, at Pursewaukam in Madras.

Who can say what Krupabai might have achieved had her life been prolonged, and had her fragile frame been strong in proportion to the soul within it? Her most poetic prose gave promise of the future poetess. Her books though written in a language foreign to her are worthy to take rank among English fiction for their exquisite description of scenery, their life-like delineation of character, and for the pure and earnest spirit which breathes in every line.

Her wide and varied reading of English authors resulted in no servile imitation. On the contrary she seems to have absorbed and assimilated the thoughts of the poets she loved, until they became a part of herself and helped to make her what she was....The lyrics in *The Princess* she especially loved, and Tennyson’s last sweet poem :—

‘Sunset and evening star  
And one clear call for me,’

seems to have been often on her lips before she died.

\*Krupabai Saththianadhan has left no children to follow in

her footsteps, but her memory is a precious possession to all true daughters of India. It must fill them with hopes that they may yet produce a beautiful and beneficent literature. It must fill them with gratitude,—a gratitude in which we English women share, for she has taught us to know and to love each other better.\*

## TELUGUS.

Of all the Dravidian languages, Telugu is spoken over the largest area, and by the greatest number of people. It is current along the eastern coast from near to Madras to Chicacole, where it begins to yield to Oriya. Inland, it extends to about the middle of the peninsula. The area may be roughly estimated at 100,000 square miles. In 1891 the number speaking Telugu was nearly 20 millions. The character is largely circular.

The first missionaries to the Telugu people were the Rev. Messrs. Cran and Des Granges, sent out by the London Missionary Society. They commenced work at Vizagapatam in 1805. The Rev. S. D. Day, the first American Baptist Missionary to the Telugus, arrived in 1836. The Rev. L. Jewett baptized the first convert in 1852.

In 1893 there seem to have been connected with Telugu Missions 99 Foreign Missionaries and 65,938 Church Members. The Baptist Missions report only Church Members. Other Missions give about 35,000 Native Christians and adherents. The school returns are imperfect. The number of children reported at school is 12,339.

### 10. REV. M. RATNAM GARU.

MANCHALA RATNAM GARU was Mr. Noble's first Brahmin convert. He and his fellow-labourer, A. Bhushanam Garu, both came out from Hinduism together. The wives of Ratnam and Bhushanam afterwards joined them. Ratnam Garu's first wife was married to him in infancy, and there was great trouble in recovering her from her parents. It was done, strange to say, by the aid of a very high Brahmin, who was the priest of the family, and who argued from a Native standpoint, that "into whatever well the husband descended, into the same his wife should always

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\* Abridged from a Memoir by Mrs. H. B. Grigg prefixed to *Kumala Saguna* and *Kamala*, (each Re. 1. stiff bound and Rs. 1½ cloth bound) are sold by Messrs. Srinivasa, Varadachari & Co., Madras. The *Story of a Conversion* is sold at the Madras Tract Society's Depot, price 6 pias.

go." A palanquin was brought, into which the wife willingly entered, and she was then quickly carried off and restored to her husband, and with her children made one of that happy family in Mr. Noble's house. She afterwards became a true Christian, and only too soon was removed from her sorrowing husband. No matter who came to share Mr. Noble's hospitality, the converts never were absent from his table, and I believe it was this close social intercourse with a man so godly and so able as Mr. Noble that made the converts what they were. Mr. Noble's object was to make all his converts Native ministers to the Telugu people, and as he was a man of wonderful tenacity of purpose, he was almost sure to carry out his object; but there were difficulties in the way of having them ordained. Though their services were much needed for the extension of the work, the Madras Corresponding Committee was unwilling to present them for Holy Orders without actual service in the field. After having worked in other districts, both were permitted to be once more with their spiritual father, who gave them theological instruction with the aid of the Rev. J. Sharp, the Rugby Fox Master in the Noble College. It was not easy to find time for their instruction along with the ever increasing labours of the school. Mr. Noble used to say "my life is a scramble," but he never spared himself, and there was no scamping of the preparation. His purpose was to equip worthily his two sons in the faith for the sacred ministry. He made Ratnam Garu a good Greek scholar. Their instruction was thorough. They were, I may say, "Vessels of gold sanctified for the Master's use and ready for every good work." By a singular coincidence the first time they ever ministered was at the English service in Ellore. Ratnam Garu was a good preacher in English, and on the Shevaroy's, at Masulipatam, and Ellore, his services were highly appreciated, when occasion served, by the European residents. In 1876 he was transferred to the mastership of the A. V. School in Bezvada, where he raised the school from a low state of depression to a high one of efficiency.

While holding this honourable position, he was growing more and more in the esteem of his brother missionaries and of the Madras Corresponding Committee. The Bishop showed his regard for him by appointing him one of his honorary chaplains, and it was no sinecure office, for it often brought along with it much translational and other work; but it was chiefly in the revision of the Telugu Book of Common Prayer that his services were invaluable. In a very large committee of Europeans and Natives, Ratnam Garu would at once detect the least sound, that was not pure Telugu, and there was no hesitation in his mind about cutting out all that was not according to pure Telugu idiom, besides giving much original help when words of a technical character were required. He was entirely free from caste prejudices, and had a large place in his heart for his brethren from the Mala caste. From the first he was one with us in organizing the original constitution of the Telugu Provincial Council. He became our first Secretary and Vice-Chairman. In this respect, it will be difficult to fill his place. From the Bezwada High School he was promoted to the charge of the Masulipatam congregation, along with a portion of the original district. The Rev. W. G. Baker, after a while, broke down in health and had to leave India for good, and then Ratnam Garu was placed in charge of the whole district, and well and prosperously did he perform his duties.

The Masulipatam district has seen three of its Missionaries carried off by death. Mr. Sharkey, Bhushanam Garu, and now Ratnam Garu. It is certainly the most trying one in our Mission, and also the most difficult to manage. For six months in the year, most of the country is under water, the muddy roads and fields, the never ending water courses are something dreadful to travel over, and through it all our dear brother faithfully toiled, carrying the blessings of religion and the Christian sacraments to an ever-extending circle of believers, ruling well the church of God, and largely extending its borders. As our Bishop says in a circular to the clergy in connection with the Intercession day, "he was doing the work of a European Missionary,"

and he was doing more than the work of one. Last year, Mr. Padfield had to go home, and Ratnam Garu, on the unanimous recommendation of the Missionary Conference, Mr. Padfield too being present, was appointed Acting Principal of the Training Institution, whilst Mrs. Ratnam took charge of the Sharkey Girls' Memorial School. In the Training Institution and in the district, he was well helped by Mrs. Ratnam, who was originally educated in Mrs. Anderson's school at Madras. Thus in the midst of his many and important labours the hand of death was laid suddenly upon him. The Mission staff was gathered together for the usual Wednesday prayer Meeting, and it fell to Ratnam Garu's part to read the Missionary Litany which we use. He came to the petition "That Christ should be magnified by my body, whether it is by life or by death," he stopped there, and Mr. Peel, seeing that he was not able to go on, took up the office, but closed almost immediately with the blessing. Directly he had done, Ratnam Garu fell down in a fit, and before half an hour had elapsed he was no more.

The following resolution was passed at the meeting of the Madras Corresponding Committee in November:—

"While recording with unfeigned sorrow the sudden death of the Rev. Manchala Ratnam on the 10th of November from heat apoplexy, and the severe loss which the Telugu Church and Mission have thereby sustained, the Corresponding Committee desire also to express their deep thankfulness to God for the bright example of personal piety, of ministerial faithfulness, and of wide influence for good, which this Telugu convert and servant of Christ has held forth with unbroken consistency throughout his Christian career of thirty-four years. . . . . As an English, Greek and Telugu scholar, he was a valued member of the Telugu Bible and Prayer Book Revision Committees; and has helped to enlarge the amount of Telugu Christian Literature. The Committee are persuaded that Mr. Ratnam's labours and character will long speak among his countrymen: and they earnestly pray that God will raise up many Telugu Christians—such as he—to glorify their

Divine Master and by the beauty of their lives, as well as by their words of truth, to attract multitudes of burdened and fainting souls to the Fountain of the waters of life. The Committee wish a copy of this Resolution to be sent to Mr. Ratnam's widow, with the expression of their true Christian sympathy with her in this her great bereavement, and the prayer that He who spoke to the heart of the desolate widow of Nain will comfort her effectively in her sorrow."\*

### 11. P. VENKAYYA.

P. VENKAYYA was born, he said, two years before the appearance of a very great comet, probably that of 1811. When about 50 years of age he made the acquaintance of the Rev. T. Y. Darling, from whose sketch of his life the following is an abridgment.

One morning in 1859 Mr. Darling was preaching to a vast crowd that had assembled at Bezwada to celebrate the Siva Ratri festival. Among those present was Venkayya. He had come 28 miles on foot to this gathering in the hope that he might meet some one who could tell him about God. He had heard that now and then a Christian guru was found preaching at festivals, and he thought that such might be found at Bezwada.

What led Venkayya to desire to know about the true God? Three years before, he had been taught in a very remarkable manner to cast away his idols and to become a seeker after God. It was on this wise: One day in the presence of idol gods that were supposed to give deliverance from temporal calamity, a Hindu friend standing near made the remark that he had ceased to believe in such gods since the time he had heard a Christian guru say that 'such idols were the works of men's own hands, because the village carpenter made them, and the painter had painted them—eyes they have, but they cannot see; a mouth too, but they cannot speak, &c.' Then and there Venkayya turned from idols to serve the living and true God; and

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\* The foregoing sketch appeared in a Madras Newspaper.

began to seek for more knowledge of Him. The Hindu friend had told him also how the Christian guru had preached about the great God "who dwelleth not in temples made with hands," who is the only true God. Venkayya now cried to God, and his prayer was, "*O Great God! Who art Thou? Where art Thou? Show Thyself to me.*"

Three years passed over thus; no Christian guru fell in his way in the taluq where he lived, so remote was it from all the direct effort of that period. But those 3 years had not been void altogether of teaching to him. Missionaries were proclaiming the Gospel in adjoining districts, and what they said was often carried from mouth to mouth. Venkayya eagerly listened whenever there was an opportunity. He pondered over the things he heard, and dreamed about them. He realized even by dreams that God was teaching him in answer to prayer. A Christian tract also, that had been carried to his village which he heard read (he could not then read himself), further enlightened him. It explained that the great God is Himself the Saviour of a lost world. He grasped the truth, and thenceforth his prayer took the form, "*O Great God, the Saviour! show Thyself to me.*"

There was still another incident from which he gathered instruction. Some of his friends went to a Christian funeral. They told Venkayya how these Christians conducted themselves, how they wept in their grief, yet did not act as the Hindus do, and the most wonderful thing of all, others was that when they filled up the grave they comforted themselves with the thought that the departed one would rise again at the last day. Venkayya considered this a proof that such teaching came from God who alone gives life.

It has been mentioned that Venkayya came to the festival at Bezwada. Wearied with the journey he sat down on the bank of the river in which thousands were bathing. He was thinking to himself, "This water cannot cleanse from sin," when a priest accosted him with the words, "are you not going to perform your ablutions?" thereby volunteering his help to say the *mantras* necessary on such an occasion, assured that he would receive his perquisite. "No, sir,"



answered Venkayya. "Do I need to bathe here? The water to-day is so fouled by the multitudes of people who are plunging into it, and stirring up the mud, that it is not capable of cleansing my filth from off my body; how can it possibly wash away my sins?" The priest asked in astonishment, "Are you a Christian?" "No," replied Venkayya, "I am not a Christian, but I desire to be one." Afraid to be overheard, the priest whispered, "I will tell you of one who will make you a Christian. Go to the Christian guru who lives in yonder house on the hill; he will tell you how to become a Christian," and then passed on.

Some of Venkayya's friends, who were not so tired, went among the crowd and heard a missionary telling about Jesus Christ, the Saviour of the world. They said to themselves, "Why, here is the very man that Venkayya was hoping to find." When Venkayya heard this, he said, "Come let us go at once to the Christian guru," and forthwith they found their way to the Missionary's bungalow. While they waited outside, Venkayya silently lifted up his heart to God. His friends did not know what he was doing, as he sat with his head between his knees. The prayer was, "O Great God, the Saviour, show us this Guru."

When the Missionary asked in a kindly manner who they were, Venkayya, with outspread arms, came forward, saying "O Guru, we have come to see you, wishing to know about God. Please tell us about the true God, the Saviour, of whom you know. My friends heard you this morning; I was not there, I want to hear now for myself." The Missionary then told the story of Jesus and His love in dying for sinners. When he ceased, Venkayya rose to his feet, and with much emotion, crossing his hands on his bosom, looking up, said, "This is my God, this is my Saviour. I have long been seeking for Him, now I have found Him. He is my Saviour, I will serve Him."

After speaking with the men for some hours and praying with them, when about to take leave Venkayya asked the Missionary to come to their village. On the third day he came, where he was cordially welcomed by Venkayya and his friends. The Missionary remained several days teach-

ing both the people of the village and visitors from the neighbourhood. Opposition sprang up on the part of the Brahmans, and they tried to drive the Missionary from the village. They said that he was interfering with their religion by teaching Christianity to their people, and that by so doing he was infringing the Queen's Proclamation. They threatened to complain, and did so, to the Magistrate.

When a day was fixed for the baptism of some of the people. The Missionary was told that the ropes of his tent would be cut and all inside would be smothered to death; but this threat was unheeded. There were baptized Venkayya, his wife and 5 children, and 16 men. When the last, named Jannah, was baptized, a cry was heard outside. Jannah knew that it was his wife's voice and cried "Stop her! stop her! she is going to the well." She had tried to dissuade her husband from being baptized, threatening to drown herself. She was restrained, and a month afterwards she was baptized.

Venkayya now diligently preached the Gospel in the villages far and near. He also tried to learn to read: this he found a hard task, especially as he was obliged to use glasses. His good memory, however, was a blessing to him, which he readily stored with God's word, to be reproduced when he told of the Saviour. One great desire of his was to have a building where the Christians might meet to worship God. Venkayya gave the site; the Christians gave according to their means, and with a little help from outside a prayer-house was soon put up. During the week the building was used as a school for boys and girls.

While travelling about preaching, Venkayya sometimes met with rough treatment. Once at a village, called Gundapilly, while he was arguing with some Hindus about the Christian religion, a man from behind struck him a blow with a heavy stick, which threw him stunned to the ground. He was carried to the Missionary's house apparently in a dying state, and was unconscious for more than an hour after he was knocked down. He bore all this with a true Christian spirit. His life was spared, and he often went

again to that village to tell of Christ, and to worship with the little band of Christians there.

The Rev. J. Stone was afterwards appointed as Missionary to Raghavapuram, Venkayya's village. A good church was wanted. In 1883 the Missionary wrote: "The foundations of the Church are just rising out of the ground; the first stone was laid on April 9th by old Venkayya and my wife." On March 5, 1885, it was opened for Divine service. Old Venkayya, afterwards, with tears in his eyes, and a heart full of emotion, said before Mr. Stone, "It is enough; Lord, now lettest Thou, Thy poor and unworthy servant depart in peace."

A Missionary's wife on March 17, 1891, wrote: "Venkayya, wonderful to say, is still alive, and though rather blind, is wonderfully bright; he cannot get to church now, but he likes very much to have visits, and listen to a little reading and singing, and himself offers prayer with much fervour." No one rejoiced more in the success of the Gospel than Venkayya. When he could no longer, from the infirmities of years, go about, he witnessed for Christ from his cottage door. He died September 19th 1891. He looked as he lay as though he had fallen asleep.\*

A few months after Venkayya's death, the Missionary reported that the number of Christians was 2,945.

## KANARESE.

CANARESE, properly Kanadi or Karnatika, is spoken throughout the tableland of Mysore and northward as far as Beder in the Nizam's Territory. It is also the prevailing language in Canara, on the Western Coast. The area may be roughly estimated at 65,000 square miles; in 1891 the language was spoken by about 9 millions.

Mission work among the Canarese was commenced in 1810 by the Rev. John Hands, of the London Mission at Bellary.

In 1893 there seem to have been 67 European Missionaries, 4881 communicants, and 15,867 children under instruction.

The Rev. SAMUEL FLAVEL, of the London Mission, was a zealous and useful labourer; but at present sufficient materials are not available for a sketch of him.

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\* *Church Missionary Intelligencer.*

## 12. "OLD DANIEL."

Before Daniel was baptised, his name was *Chikka* ; but he will be called Daniel from the commencement of this short sketch. He was born at Singmahalli, a village near Gubbi, about 55 miles north-west of Bangalore on May 4th 1799, the day Seringapatam was taken by the English. Daniel's father was a poor man, so that his son was never sent to school ; and he was never able either to read or to write, but his life is so interesting that it well deserves to be recorded.

One day when Daniel was about 10 years old and living with Vira Chikka his father at Gubbi, a relation came to him and said, " Vira Chikka, your father shut up our goddess in a box and left it in his village, in care of the temple priest, and there she now remains. The goddess has had no worship paid to her from that time to this ; she is angry, and a great calamity has, in consequence, come upon me and my family. Come now, let us fetch the goddess here and worship her." The goddess was Lakshmi, supposed to bring wealth and prosperity. When little Daniel heard this proposal he said, " The goddess Lakshmi has blessed you with wealth ; but she has left us in poverty ; when she gives us prosperity we will worship her, but not till then." Both Daniel's father and the visitor looked angrily at the boy, but in the end the father decided not to send for the image.

When Daniel was about 11 years old, he and his brothers and sisters were suffering from boils. A fortune-teller was asked by his parents what they should do to get rid of them. He said that the boils had come on account of their neglect of serpent worship. The parents therefore consecrated two old stone idols made in the shape of serpents, and commenced the worship of them. Daniel thought that this was foolishness, and watching his opportunity broke each snake stone into two or three pieces, and threw them away. His father was exceedingly angry and said, " Other gods may be false, but the serpent-god is not. His wrath will now be increased ; what calamity will happen to us, it is impossible to say."

After his father was a little calm, Daniel said to him, "Father, I believe that this worshipping snakes and their stone images is all nonsense. Have patience; no calamity will happen: should any trouble come, I will in that case get two other images made, and let them receive regular worship." In a few days all the children got quite well, and the belief of his parents in snake worship died away.

When Daniel was 19 years of age, as the family was poor, he wished to go to some other place where he would get on better. One of his uncles, a wealthy man, took him into his house, and set him to work on his farm. When Daniel wished to get married, his uncle paid all the expenses: With this uncle Daniel lived for many years.

On the first September, 1836, Daniel, for the first time, heard the Gospel. Hitherto from his youth up, though he despised idol worship, he knew nothing about the one true God. On this day the Rev. T. Hodson, a Wesleyan Missionary, gave a short address on the way of salvation, the first ever preached in Gubbi. In April, the following year, Mr. and Mrs. Hodson went to live at Gubbi. Among their visitors was Daniel, which led Mr. and Mrs. Hodson to go to see Daniel's village, Singmahalli. No English lady had ever been there before, so that soon nearly all the people of the village were gathered together, to whom Mr. Hodson gave a short address.

Daniel's disbelief in idol worship has been mentioned. His influence and that of the missionaries led to its extensive abandonment at Singmahalli. The idol worshipped was named Runga. When asked why he was now neglected, the people answered, 'You (meaning the missionaries) told us that the god did not protect us, but that we protected the god; that if we only left him alone, we should see that he could not take care of himself; and if he could not take care of himself, how could he take care of us? Now we thought that was a sensible remark, and so we resolved to see whether he could take care of himself or not; for we felt certain that if he could not take care of himself, it was out of the question that he could like care of us. Accordingly we discontinued *puja*. We soon found he could not

keep the lamp burning, nor the garlands fresh, nor the temple clean, nor do a single thing for himself. The lamp went out, the flowers withered; the temple became dirty; and then (they added laughing) "the roof fell in, just over his head, and there he sat tamely under it; so we saw very well he could not take care of himself." On inquiry afterwards about the pujari, a young man replied, "O, he has gone to the fields with the cattle; now that the temple is given up, he must do something for his stomach."

In the beginning of 1843 Daniel showed an increased interest in Christianity. The missionaries had established a school at Singonahalli, and visited it regularly to examine the boys. Daniel used frequently to sit in the school listening to the lessons, and though he was never able to read himself, he had his children taught, and made them read the Scriptures to him day by day for many years. He had a retentive memory and good common sense, so that he obtained a fair acquaintance with the teaching of both the Old and New Testaments. The fear of persecution kept him from making a profession of Christianity, but under the influence of the Holy Spirit, at last he determined to give up all for Christ. Before his baptism he was warned of the trials awaiting him, and exhorted to watchfulness and prayer. To this Daniel replied, "I believe that in every difficulty God will be my protector; by Divine help I shall be able to endure."

On the day fixed for Daniel's baptism a large number assembled in the church, including several of his relatives. When the Missionary was about to make use of the water for baptism the people near were afraid that a drop or two of the water might by chance fall on them, making them Christians against their will. Seized with a panic they rushed out, and others followed, so that the doorway was soon blocked up. Some scrambled out at the windows. When quiet was restored, the missionary proceeded with the baptism. Daniel met with no serious persecution from his heathen neighbours after his baptism. Perhaps having no love for idolatry, they may have approved of Daniel's conduct in embracing Christianity.

In 1851 Daniel met with a sore trial. On account of the heavy debt of the Wesleyan Missionary Society, Gubbi had to be given up as a Mission Station, and all the buildings sold. Daniel was now derided. His reply was, "God will not forsake me. When I was an enemy, He protected me and took care of me; and now I am His child, will He forsake me? Never." His wife also comforted him saying, "We are called to bear all these reproaches for Christ's sake, and He will support us under them."

Daniel remained faithful to his profession, and after a few years the mission was resumed. Up to the year 1864, one building at Singonapalli had served the double purpose of chapel and school-room. Daniel thought there ought to be two buildings; so he resolved to erect a school-room at his own expense, and give it to the mission as a thank-offering to the Lord for a good harvest. When he mentioned this to the missionary, he suggested that it would be better to keep the present building for school purposes, and erect a new chapel. Daniel had set apart Rs. 40. This would not build a chapel, but with help from a few friends, the chapel was built.

When Daniel was over 70 years of age, he said to a friend: "It has pleased God to take my wife to Himself, and I am now an aged pilgrim near my journey's end. I have been spared to see my children's children, even to the third generation. I commit them all to the hand of the great God whom I serve. I pray that He will bless them, keep them all in the way to heaven, and that I may meet them all in glory. May He help me to wait patiently here until He shall call me into heaven through the merit of my Lord and Saviour Jesus Christ. God bless the missionaries and the mission work abundantly."

Daniel lived till he was nearly 80 years of age. He became gradually more and more feeble, and for many weeks before he died was blind and nearly deaf. When a missionary called on him, he muttered a few short sentences, and then after a long pause he said distinctly, "O Jesu, take me to Thyself, take me to Thyself."

Not long afterwards he died while the missionaries were

away from Gubbi. On the day of his death he appeared to be much better; his hearing and his sight were partially restored. He could see any one moving about the room. In the morning, being conscious that he was dying, he asked that all his people might come around him, and when they had assembled, he exhorted them all to follow him to heaven. He said, "Give my salam to the Missionaries, and tell them I die happy; my heart is full of love to God." "And when he had said this, he fell asleep.\*

### 13. REV. HERMANN ANANDARAO KAUNDINYA.

On the 1st February 1893 the Rev. Hermann Anandarao Kaundinya, late of Anandapur in Coorg, a pensioned missionary of the Basel Mission, breathed his last at Kaity on the Nilgiris. Born at Mangalore on the 20th March 1825, as the son of a well-to-do pleader of the caste of Sarasvat Brahmans, he received his first impressions of Christianity in the Anglo-Vernacular Mission School in Mangalore. There he came one morning in 1843 to Mr. Moegling, with a message from Mr. Anderson, the judge. Mr. Moegling, who was very busy at the time, gave him a newly arrived English Almanac to read, in which Anandarao read the story of a Grecian king who, in order to maintain his law, had one eye of his son and one of his own plucked out. The story was given in illustration of God's plan of salvation for mankind. Anandarao was struck and shed tears. He came back to Mr. Moegling, asking him what story that was. Mr. Moegling looked at him, and saw he had come to open his heart to him. He called him in, explained the story, and pointed out to him the way of salvation, as the only way in which the holy God could remain just, and yet justify sinners. Anandarao was much moved; he shed tears, and when Mr. Moegling told him of the riches of the mercy of Christ, who accepts all sinners and forgives all their sins, he laughed. The missionary saw that those tears and that laugh were of the right sort, and asked him

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\* Abridged from *Old Daniel*, by the Rev. T. Hodson, Kelly.



to confess his sins before the Lord. He hesitated, but at last opened his heart, and then the victory was gained. The two prayed together, and Mr. Moegling gave thanks to God for the manifestation of His grace through the spirit of Christ in the newly-born brother. "Are you prepared?" he asked him, "for the troubles which the open confession of Christ will bring upon you?" He said "No, but God will help me." On the 6th January 1844 he was baptized with two other young Brahmans, who had before been inclined to become Christians, but had been kept back by Anandarao. By his conversion Anandarao was separated from his family; his affianced wife was kept away from him for eight years, but Mr. Moegling was as a father and brother to him. The three Brahman lads seemed to be the first fruits only of a rich harvest, to gather which Anandarao was to assist. The Home Committee at Basel would have preferred to have him educated in India as a preacher of the Gospel in his own land, but Mr. Moegling's plan was different; he took his 'son' to Basel in winter, 1845-46, where Anandarao, now 'Hermann,' spent five years in the mission college. After having received ordination in 1851, he returned to India, and became Mr. Moegling's assistant in the theological seminary in Mangalore. His wife Lakshmi at last joined him, but would not hear of becoming a Christian, and up to her very end, which took place after 18 months, remained a devout worshipper of Rama.

In December 1860, Mr. Kaundinya married Miss Maria Reinhardt, a native of Germany, who now, with eight surviving children, is mourning his loss. At Mangalore his work was in the theological seminary and the Anglo-Vernacular school, the Mangalore native church, as well as preaching to the heathen in town and in the district. As his intimate acquaintance with several languages of his native country, such as Konkani (his native language), Kanarese, Tulu, Hindustani and Sanskrit, as well as with English, German, Latin, Greek and Hebrew seemed to particularly fit him for literary work, he was much occupied with this branch of Mission-work. He translated into Canarese, or composed in that language, a considerable number of school-

books and tracts, which are still in extensive use in our mission. In 1853 Mr. Moegling began a mission in the province of Coorg, where gradually a number of families of the slave caste were baptized. He found it necessary to settle these poor people in a separate village and to find work for them. Mr. Kaundinya had inherited some property from his father, and resolved to buy a piece of waste land and jungle, on which in 1857 about 20 Christian families settled down, Mr. Kaundinya becoming their landlord. That was the origin of our station Anandapur. Mr. Kaundinya remained at Mangalore till 1869, chiefly engaged in itinerancy, but his own estate in Coorg, where a coffee plantation had been begun, which, after a prosperous beginning, became a heavy burden to him, required his presence. He was transferred to Anandapur in 1869 as pastor of the native church and itinerant missionary, superintending at the same time his estate. In 1881 he was pensioned, though remaining in connection with the Basel Missionary Society and working for them. In 1891 he was appointed as a member of the Canarese Bible Revision Committee, to which he has been of great value by extensive linguistic attainments. It was while he was occupied with the revision of the Gospel of St. John, that his last illness, pneumonia, attacked him at Kaity on the Nilgiris, where he and Mrs. Kaundinya had repaired for a change. He died in peace, commending his widow and children into the hands of their Father in heaven. One of his daughters is engaged in the Master's service in India. Though the abundant harvest which Mr. Moegling and others expected, when he was permitted to gather this first fruit, is not come yet, we know that it will come. And then both, they that sowed and they that reap, will rejoice together.\*

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\* From the Basel German Mission Report for 1893.

## MALAYALIS.

Malayalam is an ancient offshoot of Tamil, though now a good deal altered. It is spoken along the south-west coast of India, from near Trevandrum to Chandragiri, near Mangalore. The name means "mountain region." In Sanskrit the country is called Kerala. The language is spoken by about  $5\frac{1}{2}$  millions.

Christianity is said to have been first brought to India by Indian merchants who traded with Alexandria. Syrian Christians settled on the south-west coast of India at an early period. The Indian princes granted extensive privileges to the Christian colonists, and they multiplied. When the Portuguese came to India, they used every effort to bring them over to the Romish Church. A number yielded, but others stood firm.

Protestant Missions in the Malayalam country were commenced by the Church Mission in 1816; followed in 1821 by the London Mission; and in 1839 by the Basel Mission.

In 1893 there were 40 Foreign Missionaries, 12,674 Church Members, 45,056 Native Christians and Adherents, and 14,357 Scholars.

## 14. THE REV. JACOB RAMA VARMA,

*The Converted Prince.*

Prince Rama Varma was the second of eight children of Veera Kerala, Maharajah of Cochin at the beginning of the present century. Rama Varma was born on November 28th, 1814, in the palace of Tirupunitharay. His mother dedicated him to the family god, according to the custom of the race, and educated him in all branches of Sanskrit literature and philosophy. The progress which he made may be judged from the fact that by the time he was 13 years old he had mastered the Tharkasangraha and could calculate eclipses. He pleased his father, who was a staunch Vaishnava, by going thrice through the rather painful ceremony of Mudradharanam.

When Rama Varma was 14 years of age, his father died, and was succeeded by his nephew, who commenced to maltreat his uncle's family, which made them leave the court and reside at Vypeen for 3 years. The management of the household falling to the lot of Rama Varma, his time was thus entirely occupied. In 1831, through the intercession of Colonel Morrison, a reconciliation was effected, and the

family returned to Tirupunitharay. Here the prince resumed his study of Hinduism. In addition to reading the Puranas and committing to memory many mantras, he led a retired life, never mixing with others, and refusing to wear any ornaments under the belief that this would secure heaven. But even the life of an ascetic failed to satisfy his soul, and circumstances soon happened which made his faith in Hinduism crumble.

The Brahman priest who officiated at the family temple suddenly absconded, robbing the idol of all its jewels to the value of nearly Rs. 15,000. Notwithstanding all the efforts of the police and in spite of Rama Varma's incessant prayers to the plundered god to help the police, the thief was never apprehended. Shortly after this, the gold image of Vishnu, the property of the deceased Rajah, was stolen by another Brahman. All investigation to trace the thief proved fruitless. These two incidents led the prince to conclude that idols are mere toys, incapable of protecting themselves, much less their worshippers. Since then he gave up the habit of going to the temples, though often importuned by his relatives, including his beloved mother. Nevertheless, he continued his theological studies as usual.

About this time a copy of the Malayalam version of the New Testament was presented by a pious ship-captain to his brother, who, taking it to Rama Varma, asked him to compare it with the Hindu Sastras. He set to work at once, but the genealogical list in the first chapter of St. Matthew's Gospel was so foreign to his taste, that he laid it aside, presuming that the whole book was of a similar character. If ever he again took up the book, it was only when his friends visited him, and that too simply to amuse them with the strange-sounding names mentioned in that chapter.

When Rama Varma was 16, his Upanayanam, or thread wearing ceremony, was performed. This ceremony and the death immediately afterwards of a young girl in the family made him think seriously of his future state. So, once more he began a deep and searching study of philosophy. Thus a few more years rolled on, till a cousin of

his who had been studying at Kottayam came home to spend his holidays with Rama Varma. This boy advised him to go with him to Kottayam, join the school, and learn English. Rama Varma wished to study the language, but he preferred going to Cochin where Mr. Ridsdale had started a school. Accordingly in August 1834, in his twentieth year, he went to Cochin, and got himself admitted in the Mission School. The prayers conducted by Mr. Ridsdale, in the school and his Scripture lessons delighted the prince, though much of them he did not understand. One day, the Missionary had occasion to refer to idols and their priestly guardians. With his remarks on their character Rama Varma heartily concurred, and was strengthened in the belief that they are worthless—a belief that took root in him ever since the robberies already mentioned. The same day Mr. Ridsdale presented him with a copy of the New Testament, asking him to make an honest study of the book, commencing with the Epistle of Paul to the Romans. He read the Epistle over and over again, till he almost got it by heart.

One Sunday Rama Varma went to the church at Cochin, accompanied by a Konkani Brahman. The sermon preached that day was on the last verse of the 53rd Chapter of Isaiah: "He made intercession for the transgressors." It had such an effect on Rama Varma that he began to feel that Jesus Christ was his intercessor too. This was the turning point of his life. Since then a desire to become an open disciple of Jesus sprang up in him, but the fear of the world checked its growth, and he contented himself with being a Christian at heart. A few months afterwards, while he was on his way back to Cochin from home, whether he had gone to spend a few days of recess, a severe storm threatened to capsize the boat in which he was sailing. After setting foot once more on land, which he more than once in the night gave up hopes of treading on again, the first thing he did was to express his desire to be baptised to the pastor in charge of the native congregation. The following Sunday was fixed for his baptism. The Brahman cook of the prince got scent of it, and secretly

informed the prince's mother. She thereupon immediately recalled him to Tirupunitharay, thus defeating his purpose for the time being. But God was merciful to him once more. He chastened him with a boil on his belly, and when the doctors pronounced it incurable, the prince made a vow that he would openly profess Christ in the event of his getting healed. He was heard, and this he afterwards acknowledged in the following words: "The merciful Lord heard my prayers and healed me."

On regaining a little strength, he took leave of his mother and relatives for the last time, and reached Cochin on a Saturday. The next day, being the 5th of April, 1835, he was baptized along with the Konkani Brahman, with the names of Jacob and John respectively. The sacred thread was broken, and he dined on that day with Europeans. The whole country was in an uproar as soon as the news had spread. Crowds of people assembled in the Mission compound to see the son of the late Raja now turned a Christian: and if possible to persuade him to go back with them. But Rama Varma, who was filled with joy, took the opportunity to preach to them Christ crucified. Among the visitors were his uncle and a brother. The former went back as he came, heaping up curses on the head of his nephew. The latter had come with a dagger in his hand to stab him; but when the brothers met the old affection returned, the weapon dropped, and both burst into tears. They spent some time in each other's company, the one pleading for Christ, the other beseeching his now-Christian brother to go home with him. Rama Varma was firm, and so his brother returned to Tirupunitharay, giving him some money. Thus pecuniary assistance he continued till Rama Varma left Malabar.

Rama Varma lived with Mr. Ridsdale for two years, during which period his spiritual growth was hindered as Mr. Ridsdale was beset with too many concerns to attend to him. He then opened his mind to the Rev. Joseph Fenn, who said to him: "God does not look into the book, but into your heart. You may read the Common Prayer, but the words contained therein must proceed from the depth

of your heart." These words gave Rama Varma new views of prayer, and he followed Mr. Fenn's advice with much benefit.

In 1837, Rama Varma took leave of Mr. Ridsdale and went to Madras, where he was admitted into Bishop Corrie's Grammar School. Here he studied for three years under the care of two pious gentlemen. One evening Rama Varma was out for a walk with another Malayalam Christian, named Maramanna Mathan, afterwards *Mar Athanasius*, a bishop of the Syrian Church. On their way back two European gentlemen, seated on the terrace of a house not far from their school, called them into the house, and on going up the gentlemen took them into the drawing room, and after a long conversation with them concerning Christ and his wonderful love, the gentlemen invited the young men to pray with them. The evening was one of the happiest that Rama Varma ever enjoyed. The two gentlemen were the Revs. John Anderson and R. Johnson, of the Scottish Mission. To Rama Varma's surprise, fault was found with his joining in prayer with Christians of another Church. This, with unkind treatment which he afterwards received, made him prepare to return to Cochin.

Just then Mar Athanasius started for Antioch, and the prince, desirous of seeing Jerusalem, accompanied him as far as Belgaum. Here they were kindly received by the Christians, who reported their arrival to the Rev. Joseph Taylor, the Missionary in charge. That good man recommended them not to proceed on their journey till the monsoon was over. They saw the wisdom of this, and agreed. Mar Athanasius was appointed a teacher in a boys' school, and Rama Varma a private tutor to Mr. Taylor's children. When the rains were over, Mar Athanasius left for Antioch, but Rama Varma could not accompany him as he was attacked with ophthalmia. When he got well he was taken into Mr. Taylor's house, and for 18 months afterwards he continued as tutor to his children and superintendent of a poor house. During this time he profited greatly from intercourse with Messrs. Taylor and Beynon, two excellent missionaries. Here too he had

ample scope for making himself useful. Every Sunday morning he used to teach the Bible to the school children; on Sunday and Wednesday evening he had to conduct the Tamil services in the church; he had also occasionally to preach in Canarese. Rama Varma wishing to leave Belgaum, by the advice of Mr. Taylor started by sea for Mangalore; but a storm drove the vessel to Tellicherry. There Rama Varma landed and proceeded at once to Cannanore, an important military station. The missionary in charge was the Rev. Samuel Hebich, to whom, a week after his arrival, Rama Varma was introduced. Mr. Hebich, a very useful missionary, saw in Rama Varma a zealous Christian, and in a few months he was appointed a Catechist in the Mission. In February, 1844, he married a girl from the Mission Boarding School.

The services in the Mission Chapel were conducted in those days both in English and Malayalam simultaneously. The Native congregation numbered only about a hundred, but the Chapel was crowded with European soldiers and Eurasians. Mr. Hebich preached in English, while his sermons were translated into Malayalam by Rama Varma. When others preached in Malayalam, he had to render the sermon into English. This was done not only on Sundays, but on week-days. While thus employed, Rama Varma had to write much in defence of his faith against the attacks of the Hindus. This continued till 1854, when he was greatly assisted by a convert who had an extensive knowledge of Hinduism.

In 1856 Rama Varma was taken into the ranks of European missionaries by the Home Committee, and on the 3rd September he was ordained in the Cannanore Mission chapel. The chapel was crowded both with Natives and Europeans. The Kola Raja of Chirakel, accepting the invitation of the 'Great Padre Sahib,' as Mr. Hebich was called, came to the chapel in his state palanquin attended by his retainers. The Raja was so much moved by the sermons of Hebich and Rama Varma, that three days afterwards he embraced Christianity.

At his ordination Rama Varma was only 42 years of age,



and was of such robust constitution that he might be expected to live for many years. But Providence decreed it otherwise. Next year there was a severe outbreak of small pox in Cannanore. Among those attacked was a young man, of considerable attainments, who was a good friend of Rama Varma, and who wished to become a Christian. In spite of the warnings given by his friends, Rama Varma frequented the house of the dying man, and caught the infection. In a few days he breathed his last, and was buried amid the lamentations of multitudes, both Christians and non-Christians.

Rama Varma had no children though married for 12 years. His widowed wife followed him to the grave a few years later.

Thus ended the short but glorious career of a man who was great both by his deeds and his descent.\*

### BENGALIS.

BENGALI, next to Hindi, is the language spoken by the greatest number in India. The Bengalis amount to nearly 42 millions: one in every 7 of the inhabitants of India is a Bengali.

Bengal formed one of the 5 outlying kingdoms of Aryan India. It includes the lower courses of the Ganges and Brahmaputra, and is chiefly a large rice-producing plain. The numerous rivers yield a plentiful supply of fish, which forms an important article of food.

The Bengalis have passed through different phases. Forty years ago, they were the leaders in social and other reforms: under the influence of false patriotism, there is now a re-actionary movement among some. Everything Indian is right, because it is Indian; that anything is foreign, is regarded as a sufficient condemnation.

Some of the most distinguished Indians in modern times have been Bengalis. Among them may be specially mentioned Rammohun Roy and Keshub Chunder Sen, the greatest Indian religious reformers of the century.

**Missions.**—John Kiernander, of the Danish Mission, Cuddalore, was the first Protestant Missionary to Bengal. He went to Calcutta in 1758. Carey landed in 1793. The London Missionary Society sent out its first Missionary in 1798; the Church Missionary Society began work in Calcutta in 1815. Dr. Duff, who landed in 1830, gave a great impulse to English education.

In 1890 there were in Bengal about 90 European and Eurasian Missionaries, 8,155 Communicants and 25,401 Native Christians.

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\* Abridged from a sketch in *The Christian Patriot*, 1890.

## 15. KRISHNA PÁL.

KRISHNA PÁL was one of the earliest Bengali converts. He was born in a part of Chandernagore, called Bura Gram, about the year 1764. His father's name was Moolukchund Pál, his mother's Nulita. Agreeably to the customs of the Hindoos, he followed his father's trade, which was that of a carpenter.

Krishna was, for some time, the disciple of the Malpara Gosain, but afterwards became a follower of Ram Churn Pál, of Ghospara, the leader of the Karta-Bhoja sect. While he thus spent his time, he was taken severely ill, when a person from Ghospara visited him, and told him that if he would become the follower of the true *gooroo*, he should then get over this affliction. He consented to this; upon which the visitor taught him the first initiatory incantation, "O Kurta, the moon, the great Lord, I walk and speak at thy pleasure, thou art with me, and I am fed with whatever you feedest me." Some time after he had received this incantation, he was restored to health, and he then became a *gooroo* himself, teaching many others the same incantation and making them his disciples. In this way he spent sixteen years of his life.

One day as he was going to the market, he met Dr. Thomas, Mr. Ward, and Mr. Brunsdon, preaching the gospel. Dr. Thomas called to him and enquired where the Brahman's school was. He answered, "At Bullubpore," Dr. T. then said, "Can I go and return in an hour?" Krishna Pál said, "No." The missionary then told him, he would proclaim glad tidings, and asked him to attend. Krishna consented and heard the glad tidings of salvation through the death of Jesus Christ. The word then spoken had the effect of making Krishna think upon his course of life. "I then considered," said he, "that no shastra made an end of sin, and even among the people of Ghospara, there was no provision for the pardon of sin. I began daily to examine into this amongst my friends and relations, and to be thoughtful how to get acquainted with the missionaries." He was struck with the

Bible: it seemed to be the Word of God! Hearing it from Europeans added not a little to his surprise: hence he could not help talking of it to his companions.

A circumstance now happened in connexion with which the Lord showed himself particularly gracious to him. As he was going to bathe in his tank, his foot slipped, and by the fall he dislocated his right arm. In the midst of his afflictions he was informed that there was a doctor on the Mission premises, at Serampore, to whom he could apply for aid. On this he sent his daughter and the child of a friend to beg that the doctor might come and see him. The missionaries were at that time going to breakfast. The doctor seeing the two children, and learning from them the nature of their errand, immediately accompanied them to the house.

The same afternoon, Dr. Thomas and Mr. Marshman went to his house with tracts, which they distributed to the sick man and also to the bystanders to read. "In this paper," said Krishna, "I read that he who confesseth and forsaketh his sins, and trusteth in the righteousness of Christ, obtains salvation. The next morning Mr. Carey came to see me, and after enquiring how I was, told me to come to his house, that he would give me some medicine, by which, through the blessing of God, the pain in my arm would be removed. I went and obtained the medicine, and through the mercy of God, my arm was cured. From this time I made a practice of calling at the Mission house, where Mr. Ward and Mr. Felix Carey used to read and expound the Holy Bible to me. One day Dr. Thomas asked me, whether I understood what I heard from Mr. Ward and Mr. Carey. I said I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokool. Dr. T. said, 'Then I can call you brother—come and let us eat together in love.' At this time the table was set for luncheon, and all the missionaries and their wives, and I, and Gokool, sat down and ate together." It was reported all over the town of Serampore by the servants, that Krishna and Gokool had eaten with the sahibs, and had

"become Europeans;" and when these two converts were returning home they were ill-used by the populace.

Krishna's connexions now went to his house, and carried away his eldest daughter. Dr. Thomas hearing of this, took two of his daughters to his house, leaving the youngest only with the father. The greatest excitement then prevailed throughout the town. Krishna and his wife were taken by his neighbours before the magistrate, who inquired of them what fault they had committed. The answer was, that Krishna had eaten with Europeans and become one himself. He told them he could do nothing, but they had better take them before the governor, which was done but with the like success. The governor told them that Krishna had not become a European, but a Christian, and had done right, and that he would answer all demands against him and forbade any to injure him: he also had his daughter restored to him.

Being foiled in this attempt to persecute the newly-made converts, the relations and other people determined to disguise themselves as robbers, and murder both Krishna and Gokool, to prevent their destroying the caste of others. In this also they were prevented carrying their intention into execution, for the governor sent a sepoy to guard their house.

Two days after, Gokool, Krishna, Krishna's wife and wife's sister, and Felix Carey, son of Dr. Carey were accepted by the church, and on the first Sabbath day of January, 1801, Krishna and Mr. F. Carey were baptised; Gokool and the two women, through bashfulness, would not consent to baptism yet.

After this Krishna and Gokool were sent to Jessore to publish the gospel to their countrymen. They returned to Serampore, and a year afterwards Krishna was sent again on the same errand, accompanied by Mr. Marshman, Seetaram, and Kooveer. He undertook various journeys to Gunga Sagar, Dinagepore, Benares, &c. and then settled in Calcutta, where he remained five years. Here he used to preach in rotation in twenty houses, and occasionally in different parts of the city. By the desire of the missionaries

he then went with a native brother to Sylhet. In his journey he stopped and preached at Dacca. Proceeding thence, he made the word known at Ajmere and Baitool. At Sylhet he preached and distributed tracts. The Judge of that place wished him to take an expedition into the Khasi country; he did so, and met with great success; four sepoyes and two natives of the Khasi country, and a native of Assam were by his instrumentality converted. After this he took a journey to Cutwa, Beerbhoom, and Berhampore.

In consequence of distresses in his family, which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on the 21st August, 1822, in the forenoon, he was attacked by cholera, and though his relations neglected too long to apply for medicine, yet at first the disorder seemed to give way to medical application. Krishna lingered through the following day, edifying all around him by his entire resignation; by the sweet tranquillity which illuminated his aged and languid countenance; and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ.

When asked about his attachment to Christ, he said, "Where can a sinner go, but unto Christ?" And when the same question in another form was put to him, he said, "Yes, but He loves me more than I love Him." The same question was put a short time before he expired, by one of the missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

The total absence of the fear of death was most conspicuous; when exhorted to take medicine, he objected to it as unnecessary and fruitless. But being pressed, he yielded, still positively forbidding them to give him laudanum, as it would produce insensibility and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him would not pray for his recovery; and once or twice he asked if the grave had been prepared. He appeared to have conquered all

his worldly attachments, declaring that he did not wish to remain any longer in this thorny world: that his Saviour had sent his messenger for him, and he wished to go.

Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had, he had received from Christ; and that it was his desire that it should be given back to Christ, and devoted to the spread of his gospel. Poor man! he had nothing to leave except the chapel he had built near his own dwelling; but the wish to make some return to the Redeemer proved, that he was sensible that the gospel introduced to his attention by Dr. Thomas, so many years ago, had done great things for him. Thus he died in peace, fixing all his trust in the Lord Jesus Christ.\*

Krishna Pál was the author of the hymn, the English translation of which is still sometimes sung in public worship:

O Thou, my soul, forget no more  
The Friend who all thy misery bore;  
Let every idol be forgot,  
But, O my soul, forget him not.

Infinite truth and mercy shine  
In *Him*, and He Himself is thine;  
And canst thou then, with sin beset,  
Such charms, such matchless charms, forget?

Ah! no; till life itself depart,  
His Name shall cheer and warm my heart;  
And, lisping this from earth I'll rise,  
And join the chorus of the skies.

Ah! no, when all things else expire,  
And perish in the general fire,  
*This Name* all others shall survive,  
And through eternity shall live.

## 16. KOILAS CHUNDER MOOKERJEE.

Koilas Chunder Mookerjee was a native of a village, about 24 miles west of Calcutta. His father, a Kulin Brahman, held occasional service under Government, chiefly in the office of Darogah, and he seems to have been desirous of promoting his son's welfare, according to the views of a bigoted but kind Hindu parent. In 1833, when Koilas was twelve years of age, he entered Dr. Duff's Institution in Calcutta. He was a willing and attentive scholar from the first; and he seemed always animated by an amiable desire to please those who taught him, rather than by a love of praise, or by the strife of ambitious competition. He was fond of school; so that when occasionally his father withdrew him from it, he never ceased dunning him, until sent back to the place of his delight.

Koilas himself gave the following account of the change which took place in his religious views:—"When I began to read the New Testament, I took it with this determination, to know what the religion of the Christian says, but not to follow it, even though it were true.

"At first I was very much struck with the life of Christ, with which the New Testament begins. My feeling of compassion was so called forth, that I very well remember crying when I came to read the sufferings of Christ, thinking and judging the innocency of the person, the kind of suffering to which the innocent person was subjected, and also thinking over the precious prayer of Christ on behalf of His enemies.

"I then began to compare the life of Christ in my own mind, with as much as I knew of Hinduism, to see whether this religion gives any example like that. I found none. In the school we had discussions about religion with our teacher—and I had inwardly a good impression of Christianity, without examining its evidences; but, in outward conduct, the fear of man and the love of worldly comfort made me passive.

"I was taken away from the school for a time, through fear that the contagion of Dwarkanath Bose, (who after-

wards was baptized) should reach me. After nearly a year I came back to the Institution again. The class in which I was, were then going on with the evidences of the Christian religion.

"Some months after, when one of my neighbours was sick, with whom I was acquainted, I went to pay him a visit on his sick-bed. I saw him in his last hours. Then after a while I witnessed his death, with my own eyes. I was much affected by it. Thence I began to think about my own death, punishment, and reward after death—hell and eternity presented themselves to my eyes. I then began to be more earnest in religious matters, and I thought of attending every Sabbath evening in the school, and I acted accordingly. I used to hear and to apply them (the Sabbath-evening addresses) to my conscience for self-examination. At last some slight pain and some other accident happened to me, which, through the mercy of God, led me to embrace Christ Jesus."

In April 1839, the friends of Koilas insisted on his accompanying them to some idolatrous ceremony, at which he felt that he dared not be present. When a favourable opportunity presented itself, he fled from them and took refuge in the Mission house. For a day or two he found rest and peace in his new asylum; and he seemed very happy in the prospect of becoming a Christian. His Native friends came pouring in upon him, using all their influence in the form of tears, bribes, and threats to induce him to forsake his refuge and the purpose that carried him thither; but, in vain—they went away disappointed and surprised. At last came two friends, educated Babus, whose word Koilas (in the simplicity of his heart) thought he might trust, because, as he said, "they were educated men and had English manners;"—and on their solemn promise, reiterated to the Missionary as well as to him, that they would convey him to his father and back again in an hour or two, he left the house, not suspecting treachery. He was immediately conveyed from one residence to another, and ultimately carried off a prisoner to a house many miles distant from Calcutta, and there confined for



three months. But this persecution was in vain ; he remained firm ; and making his escape, returned to his Christian friends more decided than ever to become a disciple of Jesus Christ. In August 1839, he was publicly baptised.

Koilas continued his studies for about three years, after which he was appointed a catechist, with a future view to the Christian ministry. Some of the reasons he gave for wishing to engage in this work, were the following :—

“The more I think of the adaptation of the religion of Christ to the fallen condition of man, the more I am overwhelmed with the conviction of its being of divine origin. There is nothing approaching to this in Hinduism ; it presents to its votaries *works*, as the first, the second, and the third cause of the reconciliation with the offended deity, and their salvation from sin.

“The invariable experience of those who think at all, that *works* cannot procure our justification, has led to many sore anxieties for another and better mode of our acceptance with God : but the wisdom of man failed to devise any better expedient. When man failed, God graciously opened a fountain in the blood of Immanuel, where all sinners may come to wash away their pollutions.

“Having, though faintly and partially, experienced the blessings of the Gospel-salvation, shall not my heart glow with love to my countrymen to tell them what a dear Saviour I have found ?”

Koilas, with a beloved fellow-labourer, went to occupy a station some distance from Calcutta. He laboured with great zeal, but the following year he had an attack of cholera. When he believed himself to be dying, he was quite calm, and repeated the hymn :—

The hour of my departure's come,  
I hear the voice that calls me home ;  
At last, O Lord ! let trouble cease,  
And let thy servant die in peace !

Koilas was not taken away then, but his constitution was weakened by the attack and he never recovered his strength. He came to Calcutta where, without pain, he gradually

declined, surrounded by kind friends who did every thing in their power to minister to his comfort.

On the day of his death he had read to him a portion of Scripture and the hymn,

Rock of Ages ! cleft for me,  
Let me hide myself in Thee,  
Let the water and the blood,  
From thy side, a healing flood,  
Be of sin the double cure ;  
Save from wrath, and make me pure !

Should my tears for ever flow,  
Should my zeal no languor know,  
All for sin could not atone,  
*Thou* must save and *Thou* alone ;  
In my hand no price I bring ;  
Simply to thy cross I cling !

While I draw this fleeting breath,  
When mine eye-lids close in death,  
When I rise to world's unknown,  
And behold Thee on thy Throne,  
Rock of Ages ! cleft for me,  
Let me hide myself in Thee !

This he requested might be read a second time, saying—  
“ How sweet, how sweet ! ” After this he rapidly sank, so that by the evening he was scarcely able to whisper ;—and the last time he spoke was, on being asked to take some refreshment ; when he breathed out, rather than articulated, these last words of grace, “ *I am hungering after Christ and His righteousness !* ” He soon sank into a deep stupor, and without a sigh or a struggle, his spirit gently departed unto the Lord.

About sixty years have passed away since Koilas left this world. His spirit is with the Saviour, enjoying happiness, unspeakable and lasting as eternity. Would Koilas have been a gainer had he smothered convictions of duty to please his friends ? Certainly not. Let all, placed in similar circumstances, witness the same good confession. Be “ followers of them who through faith and patience inherit the promises.”\*

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\* Abridged from the “ Memorial,” by the late Rev. J. Macdonald.



## 17. REV. DR. KRISHNA MOHAN BANERJEA.

The subject of this short sketch was born in May 1813, in the northern portion of Calcutta, now called Thonthonia. His father's name was Jeebon Krishna Bauerjea, and the name of his mother was Sreemati. At the age of five, he was initiated into the life of a student, agreeably to the Hindu ritual, and entered within a year or thereabouts into Mr. Hare's Bengali *patshalla* at Simla. At the age of 11, he was invested with the Brahmanical thread. In February 1824 he got admitted into the Hindu College, and there he commenced to learn Sanskrit, while he prosecuted the study of English.

In 1828 he lost his father, and about the middle of the same year, obtained one of the Education Committee's scholarships, worth Rs. 16 a month. In the following year, he was offered a teachership in the Delhi College, which he accepted without consulting his relations; but certain domestic and other reasons led to the abandonment of this project, for which Krishna Mohan was thankful afterwards.

On the 1st of November 1829, he left College and was appointed assistant teacher in the Potuldanga School, generally known as Hare's School. At this time, he believed in no religion, though he outwardly conformed to that of his fathers. He grew utterly indifferent to religion as time rolled on, and, according to his own admission, he preserved an external appearance of decency simply because he could not otherwise remain in the society of those whom he respected. He acknowledges, with grief and shame, that the fear of man was his only preservative from outrageous atrocities,—and was accordingly often led into such dissipations as might well exclude him from all hope of restoration and peace of mind, were it not for the merciful interposition of God Himself, who called him afterwards to the knowledge of His Son.

About this time he came in contact with Mr. Derozio, who was of a metaphysical turn of mind, and who was himself fond of speculations on the subject of religion, and succeeded in infusing a similar desire in the minds of his pupils. Krishna Mohan caught the general infection, incorporated himself into the newly-formed party of *reformers*, striving to carry their principles to their extreme length. The highest object of their ambition at this time was the utter destruction of Hinduism, and the moral reform of the native character. There can be no question that through the influence of Mr. Derozio, Krishna Mohan and his friends became rank atheists. He openly denied the existence of God and the immortality of the soul. In 1831, he undertook to edit a paper, called the *Enquirer*, which contained violent articles on the errors of Hinduism, but which did not evidently proceed beyond

doing a mere destructive work. Through his zeal for reform, his conduct in some respects created quite a sensation in the circle of his relations and friends, and he ran to such lengths in this direction, that he had to be turned out of the house. He was thus finally cut off, by the force of circumstances, not only from his relatives, but from the Hindu community at large.

The excitement produced by the above incident among the Hindus was intense. This open defiance raised a storm in almost every direction. That was the topic which began to be discussed in all its bearings in every quarter of Hindu thought. The Bengali newspapers seized every opportunity for months and months to vilify the new apostates from Hinduism. The commotion was so great that the Hindu College classes were considerably thinned, and a large number of the most determined opponents of Hinduism were appalled into a conformity with the tenets of idolatry.

It was about this time that his attention was turned to the subject of Christianity. A desire of enquiring into the evidences of Christianity was generated in him by hearing some lectures by such men as Archdeacon Dealtry, Rev. Mr. Hill, and Dr. Duff. It may be safely asserted that his acquaintance with Dr. Duff and discussions with him produced lasting impressions on his mind, and proved the turning point in his life.

He began a course of study of the evidences of religion with becoming seriousness, but though intellectual difficulties began one by one to disappear, still it took some time before the conviction of sin and the consciousness of the need of a Deliverer was produced in his mind. But He who had begun to work in his mind did not leave it unfinished. He now considered the extreme danger and folly of opposing objections, suggested by fallible human reason, to a religion founded upon the express authority of God and evidenced by miracles and prophecies, which, as facts, could not be denied upon any rational grounds.

The announcement, by means of the *Enquirer* newspaper which he still edited, of his intention of embracing

Christianity, produced little excitement among the Hindus generally to whom he was already lost, though it caused a great stir among the educated Natives who thought that he had escaped one quagmire of superstition to fall into another. There were, of course, a few among his intimate friends and acquaintances who understood him better, and many of whom obtained the grace to forsake all and follow Jesus.

When his mind had been fully prepared and he had counted the cost of the step he was going to take, he naturally repaired to his great benefactor and friend Dr. Duff for baptism. He was baptised by Dr. Duff in the year 1832.

Subsequent to his baptism, he was appointed a teacher in the Church Missionary Society's school at Amherst Street, Calcutta. Circumstances, which we need not mention here, led him to join the Church of England, though he never ceased to cherish the highest regard for the Missionary to whom the cause of Christianity in India is so much indebted.

At his earnest desire and at the recommendation of Archdeacon Dealtry, he was ordained by Bishop Daniel Wilson in 1836. After his ordination he was placed in charge of Christ Church, Cornwallis Street, Calcutta. Though so many years have elapsed since the severance of his connection with that place of worship, still it is to this day known as *Kisto Bando's Girja*. He did splendid work here. Many a young man in difficulties and trials and under persecution for professing the Name of Christ, found a shelter and a refuge under his hospitable roof, and perhaps there are some still living who can testify to the utterly self-forgetful way in which he attended to the need of others, and the generous way in which he gave help and advice to those who sought them at his hands. He largely availed himself of the many opportunities he had at command of holding conferences with his non-Christian neighbours in order to remove misconceptions in regard to the subject of Christianity from their minds, and prepare them to receive the truth as it is in Jesus. His

ministry in this respect was a successful one, and he was instrumental in the conversion of some of his countrymen, who have since held very respectable positions in society, and who have adorned the doctrine of God their Saviour by their consistent lives and examples. Many of the lectures and sermons delivered in Bengali at that time are still extant: though they are somewhat archaic in style, still they seem to have been well adapted to the purpose for which they were intended.

In 1852 the Rev. Krishna Mohan Banerjea was appointed a junior professor of Bishop's College. Here his literary activities were of a varied kind, and here he laid the foundation of those studies the results of which have been given to the world, and which though containing much that is of ephemeral interest, contain also much that is of enduring value and entitled to serious attention.

He retired from the College in 1858. Though old and in enfeebled health, he never laid himself aside from active work. He identified himself with the best interests of the Calcutta University in various capacities, and did service which was not only appreciated by the Government, but by a large number of his non-Christian countrymen, who had long learnt to look upon him as one of their own. He may be said to have been literally the father of Bengali Christian literature if we except the names of the three eminent Baptist Missionaries of Serampore, who are entitled to our highest respect even on this score. His work on the Dialogues on Hindu Philosophy, both in English and Bengali, sets forth a lucid account of some of the salient features of Hindu Philosophy as viewed from the point of view of Christianity, and will remain a useful manual, especially for Missionaries and those engaged in the conversion of the educated natives of India. His translations of several of Dr. John Muir's Sanskrit manuals on the lives of our Lord and St. Paul and books on the Evidences of Christianity, have been very profitably used by a large number of Native Christians. Until recently his Bengali translation of "A Course of Divine Revelation," was the only text-book on the Evidences of Christi-

anity which could be put into the hands of any one desirous of making himself acquainted with them. His English work on "The Arian Witness" has been judged differently in different quarters, but no one can deny the learning, skill and ingenuity he has displayed in that work in reference to the adumbration of revealed truths in the writings of the ancient sages of India.

In 1876 he received the title of D. L. from the University of Calcutta. He was honorary Chaplain to the Bishop of Calcutta, Member of the Asiatic Society, and Member of the Calcutta Municipality. He published tracts, sermons, lectures, and articles in various forms. He took an active interest in many educational institutions in Calcutta. There was scarcely a society of any eminence, social, religious, political or literary, with which he was not associated. After a most useful career and active service for God and his fellowmen, this eminent servant of God entered into his rest on 11th May 1885, at the ripe old age of 72.

Dr. K. M. Banerjea's life affords lessons of great value to all, especially to his countrymen. He had great intellectual attainments, he had considerable scholarship in Sanskrit, Greek, Latin, Hebrew and other languages; but the thought that was uppermost in his mind was to lay all the gifts and graces of his mind and soul at the feet of the Redeemer. His strength and independence of mind, his habits of industry, his method of work, his manliness and purity of intentions were transparent to all who came in contact with him. In him was, in the words of the present Bishop of Calcutta, a happy combination of the West and East. Though in constant communion with the masterminds of Europe he never neglected those teachers who had been raised in India; though full of sympathy with the Western mode of thought and culture, he had not lost his perception of what was good and acceptable in the teaching of his forefathers. In short he followed the Apostolic maxim, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever



things are of good report ; if there be any virtue, and if there be any praise, think on these things."

" We live in deeds, not years ; in thoughts, not breaths ;  
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.

REV. B. C. GHOSE.

## 18. MR. RAM CHANDRA BOSE, M. A.

RAM CHANDRA BOSE was born in 1837. When young he was possessed with the passion of enriching his mind with the stores of European learning. With that intent he, with a cousin of his, Bhubon Mohan Bose, was admitted into Duff's College, which had the reputation of having such professors as Dr. Mackay, Dr. Ewart, and other men of the same stamp. Dr. Mackay, Dr. Duff and others evinced an early interest in the young man for the many valuable traits of character which shone in him conspicuously, and it was not long before his mind became susceptible of the gentle and holy influences belonging to the Institution. Missionary schools and Missionary teachers of those days were, it has been remarked not quite of the same kind of the present day. In pre-university days, Missionary professors, unfettered by the trammals of University regulations and requirements, could give more time and attention to the work which they felt constrained for the love of Christ to give, and the results of their labours were not disappointing. This by the way. Young Ram Chandra, who was always of an ardent temperament, drank in the truths as they are in Jesus inculcated by his revered teachers, and in course of time began to feel that the way of salvation was through faith and devotion to Christ as the Saviour of sinners, of whom he felt himself to be the chief. Insuperable difficulties were in his way. In those days it was not an easy matter for any Bengali of high caste to avow his faith in the Name of the Crucified, but young Ram Chandra dared to avow his convictions before the public, and brave all the opposition and malice of

friends and foes. There was a fierce struggle within, but the same God Who had begun His own work in the soul of His faithful servant was present with him till he had the strength and grace to publicly confess Christ before men. He was not disobedient to the voice that was calling him onwards and upwards. He had deliberately counted the cost, and therefore he lost no time to cast in his lot with the people of God. He was baptised in 1851, along with his cousin.

We ought to notice here that as a student he was faithful, conscientious, and diligent. He distinguished himself as one of the foremost and first students of his College. He was *facile princeps* among his fellow-students. The highest prizes which the College had at its command were his by right. Intellectually there were very few who could, among his fellows, come up to him.

It was, therefore, not very difficult after the completion of his college career to obtain a situation. He was sent as a teacher to Benares under the auspices of the London Missionary Society. There he distinguished himself as a teacher of no mean ability. Those who knew him at that time testify to the fact that he had unbounded influence over his pupils, and that he had the remarkable gift of reproducing and communicating to others what he had learned himself.

Though universally liked in the capacity of a teacher, circumstances arose which necessitated the severance of his connection with the school at Benares. The next scene of his labours was as an educational officer under Government in Oude. His abilities won distinction in no time. The head of the Educational Department in that province entertained so high an opinion of his abilities as a scholar that he hesitated not to ask his opinion on many of the educational documents which emanated from him. Ram Chandra, with his characteristic humility, would shrink from offering opinion on points of language and so forth, but his superior officer knew that he had to deal with a man who was destined to occupy, in course of time, one of the highest positions in the educational service under

Government. There is no doubt that had he continued in that department he would have risen to the highest position which it was possible for a Bengali to occupy. But Ram Chandra did not think worth his while to continue in that service. He thought seriously of dedicating himself absolutely and solely to the service of the Master who had bought him with a price. Though he was getting a handsome salary and had prospects of rapid promotion, he had no hesitation in making his choice. He decided once for all to serve his Master without any distraction. He accepted an offer of working as an evangelist in connection with the American Methodist Episcopal Mission at Lucknow. He had found out his life work, and he was determined to prosecute it at any cost. It is well known what a power for good he was in Lucknow. He was revered and respected by all sections of the community. He was a welcome guest in every house.

He undertook a lecturing tour through Bengal, the North-West Provinces, Bombay, and Madras, where his singular earnestness and the originality of his views elicited general admiration. He was appointed one of the delegates to America of the Methodist Episcopal Mission. His lectures on Hindu Philosophy delivered under the auspices of the University of Chicago, were highly appreciated, and the honorary degree of M. A. was conferred upon him.

A short time ago, Mr. Bose's opinions regarding the Government of the Christian Church underwent considerable modification, and the immediate outcome of this change of opinions was his joining the Church of England. But this step in his life did not in any way impair his usefulness or detract from his worth. To the last he was the same.

As a Christian, he evinced great interest in all movements connected with the political, social and moral well-being of his Hindu brethren. He was an active member of the Indian National Congress. The speeches he delivered in connection with it are a model of sound common sense.

Mr. Bose was an author as well as an eloquent speaker. His work on the *Evidences of Christianity* was published by the Religious Tract Society. His *Hindu Philosophy* and

*Hindu Heterodoxy*, are described by Colonel Jacob as "two useful volumes."\* In 1888, eight Lectures on *Nature and Revelation* were published at Lucknow.

Mr. Bose died at Lucknow in 1892. Miss Thoburn gave, in the *Indian Witness*, the following account of his last hours:—

"He has not been well for some years, but for the last three months he has been confined to his room and much of the time to his bed, a sufferer from that most weary disease, consumption.

"Through all his heart has been 'fixed, trusting in the Lord,' and his path has been growing brighter unto the perfect day. When Mr. Osborne was with us at the dedication of our Hindustani church, in April, he went to see him and remarked on his return that the visit had been the greatest blessing of a week of blessed services. Mr. Bose had said among other things, 'Brother Osborne, I am resting in the fact that Jesus loves me, not because of anything in me, but because He is Jesus.'

"Once when I visited him he had been told by a physician that he might get up again, but he said he feared his voice was hopelessly gone, and he said he did not want to live if he could not preach Christ. I said that he could write for him. 'But,' he replied, I want to preach; if I were well again I would preach Christ as I never did before.'

"I have known Mr. Bose ever since the days of revival power in Lucknow, twenty years ago, when he found that the Christ whom he had previously accepted intellectually was his personal Friend and his Saviour from present sin. Though often differing on matters of opinion and policy, we have seldom met without a few words of Christian fellowship that have held fast the tie of friendship. I went to say good-bye on Sunday morning, as I had to leave the station the next day and knew that before my return he would be at rest. He knew the end was very near, but he was not thinking of heaven, of how or when he would live

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\* Preface to the Translation of the *Vedanta Sara*, p. xi. They are sold by the Punjab Religious Book Society, Lahore. Price Rs. 2 each.

again but only of seeing and adoring the King in His beauty. 'All my odd notions are gone,' he said with emotion, 'and I am only a poor sinner clinging to Christ.'

"He longed to hear some of the hymns that used to be sung in meetings that were helpful to him, and in the afternoon I took over a few of the school girls to sing for him. He asked first for:—

"I am but a poor wayfarer,  
Bearing oft a heavy load,  
Yet there's One that journeys with me,  
Jesus cheers the weary road.  
Precious Jesus, precious Jesus,  
Thou art all in all to me."

"Then followed,

"Fade, fade each earthly joy, Jesus is mine."

and,

"Jesus, lover of my soul!"

"The girls were to go over every afternoon while he lingered, but the next day when they reached the house they were told that he had passed away an hour before.

"He has seen the Lord, and we know that when we see Him as He is we shall be like Him."

The Rev. B. C. Ghose says of him :

"Ram Chandra Bose was a poor man by deliberate choice ; but though poor he was enriched with mental and spiritual gifts of a high order, and thus could make many rich. He has left a rich legacy for his countrymen. He has taught us by his character and example that the service of God is much better than the service of the world, that devotion to truth for its own sake is real nobility and greatness in the sight of God, that the knowledge of divine things should invariably be followed by their practical exhibition, that not to attend to the voice of conscience is the worst calamity that could befall a man, that man does not live by bread alone but by every word that proceedeth out of the mouth of God, that to live for the world is the worst sacrilege that a man could commit in His holy sight."\*

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\* The foregoing sketch is chiefly from *The Epiphany*, by the Rev. B. C. Ghose.

## 19. REV. LAL BIHARI DAY.

MR. LAL BIHARI DAY was born in 1824 at Talpur in the Burdwan district. After being initiated in the rudiments of vernacular knowledge in the patshala of his native village, the boy was brought to Calcutta and enrolled as a pupil in the General Assembly's Institution. This was in 1834.

The friends and relations of the family looked upon it as a dangerous experiment that the boy should be placed in a Missionary Institution. But his father overruled all their arguments. He had resolved that his boy must learn English, which he foresaw was to be the Open Sesame to lucrative employment and high honour, and where could he learn it better than in the already famous college which the genius and enthusiasm of Dr. Duff had raised from the humble beginning of 1830 with five pupils? So far as English was concerned, the father's fondest wishes were far more than fulfilled. The little Hindu boy, when first enrolled in the General Assembly's, was "guiltless as yet of all knowledge of English, guiltless of all knowledge of the English alphabet, not able to distinguish A from B; indeed, not knowing whether there was any A to distinguish from any B." But everything must have a beginning, and little Day lived to write the language which he now began to spell his way through with a grace and a force seldom equalled and perhaps not surpassed by any of his countrymen.

Mr. Day has himself told the story of his school and college days, and the story helps us to realise the account Dr. Duff afterwards gave of him as a student. "From his liveliness of disposition," writes Dr. Duff, his frankness of address, his geniality of manners, his quickness of apprehension, his aptitude and zeal in learning, he was a favourite pupil with all his masters." Yet we know from himself that it was indeed a pursuit of knowledge under difficulties, in the face of which the boy held bravely on, turning aside from the temptations of wicked school-fellows, and undismayed by the stress of poverty. He drank deep at the fountains of secular knowledge, and as deep also at the

fountains of sacred knowledge. He took the first place in his classes, and did not shrink from the courage of his convictions. Yet a Hindu, he had won a prize for an essay on 'The Conversion of St. Paul, viewed as an argument for the truth of the Gospel'; but his was not a nature to rest in mere intellectual conviction. He felt it his duty openly to follow Christ, and he was baptised by Dr. Thomas Smith in the library room of the General Assembly's Institution on the 23rd July 1843. Thus what his father had wished for him and what his friends had dreaded for him, when he joined the Missionary Institution, both came to pass. Mr. Day left Hinduism for Christianity, yet all will say that from the day of his baptism to the day of his death—50 years—he proved himself to be as patriotic a Bengali as he proved himself a loyal Christian. All honour to men who have the courage of their convictions in the matter of religious belief!

The news of the disruption of the Church of Scotland in May 1843 reached Calcutta early in August. All the missionaries joined the Free Church, and the converts went with them. Mr. Day's education was thus completed in the Free Church of Scotland Institution. After a pretty thorough theological training, he was ordained a minister of the Free Church in 1855, and appointed to the charge of the Culna Mission Station. In 1861 he was inducted pastor of the Free Mission Church, Cornwallis Square, and ministered to it till 1867, when he joined the Government Educational Service.

These years, from 1843 to 1867, were years of persevering literary, journalistic and missionary activity. As early as 1851 he became a valued contributor to the *Calcutta Review*. His article, "Chaitanya and the Vaishnavas of Bengal," was commented on at the time as "one of the most beautiful specimens of composition ever produced by a native pen"; whilst another, written the same year, on "Bengali Games and Amusements," was pronounced really admirable. "It throws a strong light on the domestic life of the people. The habit of observation which it exhibits does the author as much credit as the accuracy of the language in which it is communicated." It was followed by other articles such as those on "Bengali Festivals and Holi-

days," and "Bengali Barbers." All these articles reveal his deep knowledge of, and sympathy with, the ordinary life of the people, and his desire to see their highest interests advanced. In journalism, he edited for a time two weekly newspapers, the *Indian Reformer*, and the *Friday Review*, both of them as organs of the Bengali Christian community. In the field of missionary activity he stood forward to combat Brahmoism, and drew crowded audiences to his lectures. These lectures he published in 1867, under the title "Antidote to Brahmoism," dedicating them to Dr. Duff in these words:—"To whom can I more fittingly inscribe this little volume than to you, who were the first to put before my educated countrymen the claims of our most holy faith?" Mr. Day had not the eloquence and the poetry of his opponent in this controversy, Keshab Chunder Sen, but it was acknowledged by all that the latter found him quite a match in keenness of intellect and logical power. To the same period belongs his beautiful lecture 'On the Literary Beauties of the Bible.'

In 1867 Mr. Day joined the Government educational service, in which he continued till January 1889 when he retired on pension. The work which now lay before him was that of a professor of English Literature, History, and Philosophy, first in the Berhampore and then in the Hugli Government College. For such work one so highly gifted as he was and so well equipped, intellectually, and spiritually, was indeed fitly chosen. His best known works were written during this period. We have already seen the interest he took in the ordinary life of the people. This interest came out again in 1868 in a lecture delivered at the Bethune Society on 'Primary Education in Bengal,' afterwards published and dedicated to Sir John Lawrence. In that lecture he pleaded for "the peasantry and the other classes whom," he declared, "the village schools, as a rule, did not reach." "It must," he said, "be the wish of every patriotic native of Bengal—and it is the resolution of paternal government that the mass of the people shall be educated." This interest was now to find its full expression. In 1871 a prize of £50 was offered by a zemindar



in Bengal, Babu Joy Kissen Mookerjya of Utarpara, for the best novel illustrating the 'social and domestic life of the rural population and working classes of Bengal.' The offer called forth Govinda Samanta, or the History of a Bengal Raiyat, published now under the more familiar title *Bengal Peasant Life*. Originally a prize essay, it proved to be much more. It proved to be a work of a strikingly original character of permanent value and interest, and was welcomed as such by the literary world here and at home. His own sympathy with the patient toilers on the burning plains of Bengal, lights up these 'short and simple annals of the poor' with a value and interest beyond the creation of mere artistic skill. His 'Folk Tales of Bengal,' another interesting study in the same field, appeared later on in 1883. These works, which were published at home by Macmillan and Co., London, have created a widespread interest in the peasantry of Bengal. From 1873 to 1883, Mr. Day ably conducted *The Bengal Magazine*, a monthly serial originated by himself. Here appeared from time to time 'Recollections of my School Days.' Much of these interesting papers he embodied in his "Recollections of Dr. Duff and of the Mission College which he founded in Calcutta." This work is the touching tribute of an affectionate pupil to the memory, not only of Duff, but of his other famous teachers, Macdonald, Mackay, and Ewart.

Mr. Day retired from active service in 1889, but his work was done, for his closing years were years of blindness and infirmity, cheered ever by a spirit of Christian resignation to the Will of God, and by the tender ministrations of his devoted wife and children.

The more he was cut off from the things that are seen, the more his thoughts turned to the things that are not seen. "I shall not be blind in Heaven," he would say, and when asked whether he had any dread of death, he said, "None whatever. I have committed myself entirely to the safe keeping of the Lord, and am quite prepared either to stay as long as He wishes or to go whenever He takes me away."

On the 5th November, 1894, he peacefully passed away.\*

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\* From a sketch by the Rev. Dr. J. Hector, Duff College, Calcutta.

## 20. GURU CHARAN BOSE.

*Reprinted from the "Church Missionary Gleaner."*

I was born at Baghbazar, in the northern division of Calcutta, on the 1st of January 1826. My revered father (peace be to his memory) represented the ancient and well-known Bose family of Baghbazar, the founder of which settled in Calcutta during the Mahomedan period, when the Mahratta cavalry undertook plundering expeditions against Bengal and its principal towns, and committed depredations upon their cattle, flocks, and crops.

According to the time-honored custom of the higher grade of Kaisto families, as soon as I was six years old, my father placed me under a teacher to get an elementary education in Bengali. Under his tuition, I learnt to read and write my mother tongue and to cast accounts.

I continued under him for four years, making pretty fair progress in the rudiments of the Bengali language; and then, when I completed my tenth year, I was transferred to an Anglo-Vernacular school, commonly called Hare's School, because the late D. Hare, whose name is a "household word" among the people of Bengal, was the founder and the superintendent of it. I studied English as well as Bengali in this institution for a period of five years. I was a rigid Hindu up to the fourteenth year of my age; my faith in idolatry, and the rites and ceremonies which popular Hinduism prescribes, was very firm. I had an imperfect knowledge of Christianity. But this period, under divine grace, became a crisis in my life. The English education which I received in Hare's school opened the eyes of my understanding, and I perceived the folly of image worship. My faith in Hinduism was shaken; it failed to satisfy my spiritual cravings. I felt myself a great sinner; my sinful propensities were very powerful; they got the better of reason and conscience; I had no control over them. I stood in absolute need of power from God to effect the purification of my heart, the government of my passions, and the union and communion of my

soul with Him. But this was not to be found in Hinduism, or in any other non-Christian religion of the world. All of them insist upon *Karma*. I found that I had not the power of performing good works. "When I would do good, evil was present with me." So I gave up the open worship of idols, and joined a debating club, the members of which professed themselves to be theists, and who in their meetings freely discussed theological subjects. Like the Brahmos of the present day, they believed in one God, but ignored a written revelation. Their teachings aimed at moral, social, and intellectual improvement in Hindu society; but they were bitterly opposed to the Bible and the Christian religion, of which they had vague and hazy ideas. They cared very little about the invisible realities of the unseen world which the Bible reveals. There were sometimes very warm discussions in the club, but in nine cases out of ten the members hopelessly differed from each other, and seldom was there any thing like rational conclusion on the points under debate. They believed in the existence of God, but maintained, like the Agnostics of modern Europe, that He is "unknown and unknowable." As they were unbelievers in a revelation, they could not point out any reasonable atonement for the sin-sick soul, anxious to be purified from its natural corruption, perversion, and pollution. My mind was at this time in a very unsettled state so far as religion was concerned. I had very little of that peace of mind which I afterwards enjoyed when I became a Christian. I believed in a personal God, that He was a hearer and answerer of our prayers: therefore I prayed to Him day and night to lead me to the truth. And gradually I was led to it. I commenced to read the Bible and the evidences which proved its genuineness and authenticity. I cultivated the acquaintance of educated native converts, and European Missionaries, by whose assistance I made considerable progress in my enquiries after truth. For three years I continued my enquiries, so that when I was eighteen years old, I was fully convinced of the divine origin of Christianity. The Lord in answer to my prayers opened my mental eyes, and all doubt and

unbelief were by degrees removed from my mind. I found out that Christianity was the only religion which suited my condition as a helpless sinner ; its wonderful plan of salvation through a crucified Saviour, who by His precious death on the cross satisfied divine mercy and justice, made a great impression on my mind. The study of the Mosaic dispensation, as revealed in the Old Testament, convinced me that the religion of Christ was not a new religion, "a cunningly devised fable," as many half-educated and well-educated Hindus now-a-days believe, but founded on historical facts ; that it was the perfect development and fulfilment of that ancient religion which was revealed in the Law of Moses ; that it was as old as the creation, older than all the religious systems palmed upon the world by philosophers.

I was now in the eighteenth year of my life. I fully believed in the inspiration of the Bible. The doctrine of vicarious atonement made by Jesus Christ produced a deep impression on my mind. I openly declared my faith in Him, and resolved to embrace the Christian religion by public baptism. This resolution of mine alarmed my relatives and friends beyond measure. They persecuted me day and night. Sometimes they would try to dissuade me from my purpose, but failed to do it. I was narrowly watched by them, they snatched away my Bible and every religious work I had in my possession, and consigned them to the flames. I was strictly forbidden to visit Missionaries and Native Christians on pain of incurring their displeasure.

My faith in Jesus gradually increased. I made up my mind to leave home and take shelter wherever I could find it. I consulted my Christian friends, and they sent me to the old Bishop's College at Sheebpore ; this was in September 1842.

I was then a married man ; I had a child-wife when I left home ; I spoke to her about the step which I was going to take and advised her to follow me ; but she was too young and ignorant to appreciate my motives ; so she absolutely refused to comply with my request.

I believed I should be quite safe in Bishop's College from the persecuting attempts of my relatives and friends. But it was far otherwise ; I encountered here heavy trials.

One afternoon when I was reading the Bible in a quiet room upstairs, my youngest brother stepped into the room, and informed me that my mother and some other relatives had come from Calcutta in a budgerow (a painted country boat) and wanted to have an interview with me. Without any suspicions in my mind, and moved by filial respect, I hastened to the College ghant, got into the budgerow, and took my seat. My mother and other relatives hemmed me on all sides and then raised up a howling cry, holding me fast, and persuading me to give up the idea of becoming a Christian and to return home. My situation in the boat was most trying. I was alone there, entirely in the power of heathen relatives, whose sole object in coming to Bishop's College was to take me back home by brute force if persuasions failed. My fears and suspicions were confirmed when I found out that a number of open boats filled with latials (bludgeon men) surrounded our budgerow. The flood tide had just set in with great force. A cousin, who was naturally of a violent disposition, caught hold of my clothes. The females kept on their lamentations. My poor mother overpowered by grief struck her head on the floor of the cabin, beseeching me to change my mind. All of a sudden, at the command of my cousin, the budgerow was under weigh, and the open boats, filled with *latials*, more than one hundred men in number, surrounded it. They rowed towards Calcutta. My situation was the most critical that could be imagined. I was placed between the horns of a dilemma. Natural affection on one side, and the salvation of my immortal soul on the other, struggled in my mind for mastery. I had learnt to pray, and faith in Jesus got the victory. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1st John v, 5.) I said, "Blessed Jesus uphold me by Thy Spirit, and deliver me from my troubles." The Lord heard my prayers, and saved me from death and heathenism.

The College authorities having learnt that my heathen relatives by a combination of lies and subterfuges had enticed me into their boat and were dragging me home against my will and inclination, lost no time in chasing them and coming to my rescue. The late Rev. A. Street, the then Professor of Bishop's College, with the assistance of the College students and servants, stepped into a boat belonging to the College, and rowed straight towards the *latials*, whose prisoner I was. The river in front of Garden Reach became the scene of a naval engagement on a small scale. The fighting on both sides was very earnest. Several persons were seriously wounded. The *latials* being skilful swimmers jumped overboard and took to the shore. My heathen relatives were left in the lurch. When they found that their mercenary protectors had deserted them, they were at their wit's end. Their anger knew no bounds, and they vented all their fury on me, as I was the author of all their troubles. They threatened to kill me; they commanded me again and again to change my mind and to deny the faith. But I turned a deaf ear to their threats. Although the event happened nearly half a century ago, and is "a thing of the past" almost beyond legal memory, yet it is fresh in my mind. It was a season of fiery trial to me.

When my cousin found that I would not yield to his wishes, he caught hold of me bodily, brought me out on the deck of the boat, and after beating me "black and blue" with a cudgel, pitched me right into the middle of the stream. Being the time of the full moon, the tide was very strong, and it carried me away to a good distance. I fancied that I was going to have a watery grave. Suddenly the back of my head struck against the rudder of another budgerow riding at anchor not far from the shore. I caught hold of the rudder-bands with both arms and clung to them.

Professor Street and his followers came to my rescue. They picked me up in their boat, and carried me back to the College premises. I suffered most grievously from the effects of the beating for a few days. As soon as I felt better I was anxious to undergo the rite of baptism, so I came

back to Calcutta. I was introduced to the late Bishop Dealtry, who was then the Archdeacon of Calcutta and Secretary to the C. M. Society. He baptised me in Christ Church, Cornwallis Square, in the presence of a large number of Calcutta people, who were drawn to the Church more out of curiosity than any thing else, as conversions in those days from the higher classes were 'few and far between.' I now found rest from the persecuting attempts of my Hindu relatives, whose conduct towards me was as kind after my baptism as it was cruel before it. Before my baptism I was employed as a teacher in Hare's School, but I was now obliged to resign the appointment, as I was strictly forbidden by the rules of the school to teach and preach to the boys my newly adopted sentiments.

When thus thrown out of employment, I became homeless, penniless and friendless. But the Lord raised a number of Christian friends and sympathizers to assist me with money and good advice. They kindly offered to help me to secular employments, under Government, or in private firms. But as I expressed a desire of being employed in Mission work, in November 1842 the Calcutta Corresponding Committee of the C. M. Society appointed me as a Missionary labourer in the Agurparah Mission with the late Rev. F. J. DeRozario, whom the Lord has recently called to the home above.

In this Mission I laboured with head and heart for a long time. In fact I spent the best part of my life here, teaching in the large Anglo-Vernacular school, preaching in the villages round about, and helping in conducting the church services.

I have mentioned before that I was a married man. I had left a child wife at home. Her parents, after my conversion, narrowly watched her. They adopted every measure in their power to prevent her from joining, or rather rejoining me. Thus, for a period of full nine years I was separated from her.

During this interval I did not forget my Christian duty towards her. I prayed to the Lord often to restore her to me and made several desperate attempts to rescue her

from heathenism and its concomitant evils. But I met with defeat and disappointment because the Lord's time had not come. At last in 1851, the Lord heard my prayers. All obstacles were removed. My father-in-law, who had hitherto opposed "tooth and nail" my wife's coming to me, departed this life. My wife became of age to think for herself. Believing that the Lord's time had arrived, I renewed my attempts with redoubled zeal. I made her restoration to me a matter of earnest prayer. I was allowed access to her late father's house. I ascertained from every source that was open to me that my wife, in her heart of hearts, was quite willing to join me, though, on account of the false modesty and timidity common in Hindu females, she could not give it out. I was advised to have recourse to law. With the kind assistance of the late Rev. Mr. Cuthbert, one of our former secretaries, Mr. M. Wylie, the then head of the Calcutta Police, and a few sympathizing friends, I adopted legal measures against my wife's guardians. My efforts at last were crowned with success. With the full and free consent of her heathen relatives, my wife joined me. I stayed in Calcutta for a short time and then took her to the Agurparah Mission. After carefully instructing her in the principles of Christianity, she was baptized on the 15th of August 1852, by the late Rev. T. Sandys, our veteran Missionary, in Christ Church, Agurparah.

I continued to work in the Mission happily; my long connection with it was prosperous; there were many interesting conversions from the English school. The Lord also blessed me with a large family and "supplied all my need." My income was limited, and I lived as the phrase is "from hand to mouth," yet I managed "to make two ends meet." I was never in actual want. I fully realised in my life the meaning of the aphorism, "The blessing of the Lord it maketh us rich." "Having food and raiment I was content therewith." My Bible taught me that wealth in this sinful world could not augment my happiness. The rich man in the parable who was clothed in purple and fine linen and fared sumptuously every day, died, and lifted up his eyes



*in hell.* But poor Lazarus was carried by ministering angels into Abraham's bosom. In 1878 my health entirely gave way. Malarious fever broke out at Agurparah and in the adjoining villages like wild fire, people died like ants and flies, while my large family suffered most grievously from malaria. I became quite unfit for active service: the hard work of the English school and the malarious fever told severely on my constitution. I was then in the fifty-fourth year of my life. In this hour of distress, I cried unto the Lord and he delivered me from my troubles. "Call upon me in the time of trouble: so will I hear thee, and thou shalt praise me." (Psalm l. 15). My sons were at school at the time, and too young to help me in supporting the family. I applied through the Secretary to the Calcutta Corresponding Committee of the C. M. Society. The Committee (I will never forget their kindness) allowed me to quit Agurparah, and to reside in Calcutta, sanctioning for my support the allowance which I now draw.

I have been residing in Calcutta for the last ten years, I am now in the evening of life, and invalid, in the neighbourhood of seventy, the scriptural period of human existence; but though I have lost considerably the buoyancy and energy of youth and manhood, yet, thank God, I am not quite bedridden.

I try to promote His glory as far as health permits, realizing in my life His gracious promise "They shall bring forth fruit in old age." (Psalm xcii. 14). "And even to your old age I am he; and even to hoar hairs will I carry you." (Isaiah, xli. 4).

When I take a retrospective view of my checkered life, I find my trials, temptations, shortcomings, imperfections, and frailties have been very many, that I am an "unprofitable servant," "the vilest of the vile," and "all my righteousness are as filthy rags." My hope is on the Cross. "The blood of Jesus Christ hath cleansed me from all my iniquities."

Nearly half a century ago, when I left home for Christ, I was alone; I had none to share with me my joys and sorrows; I was persecuted right and left; I was thrown

by my cruel relatives to the mercy of the waves to meet with a watery grave. And yet when I cried, like Jonah of old, the Lord heard me, "out of the depths He delivered me." I am now grey headed and greybearded, blessed with a Christian family, all the members of which, except one, have been, by the grace of God, settled in life. There is nothing to disturb my Christian peace. If it be admitted that old age to a Christian is the childhood of immortality, I realize it to a great extent. I can therefore take up the Psalmist's words and say, "What shall I render unto the Lord for all His benefits towards me? I will walk before the Lord in the land of the living; I will take the cup of salvation and call upon the name of the Lord." (Psalm cxvi.)

The best preparedness for death and higher life is to be "steadfast in faith," "to watch and pray." I thank God through Jesus Christ our Lord that He has always led me by His Spirit to contemplate death and the invisible realities of Heaven. I am therefore ready to depart this life. The blood of Jesus has cleansed me from my past sins and created in me a sure and certain hope of life eternal. But should it please the Lord to spare my life longer (I dare not ask to live for his will be done on earth as in heaven) I will consecrate it to His service: "For me to live is Christ, and to die is gain."\*

21. B. C. CHATTERJEA, ESQ., B.L.,

*Subordinate Judge, Bengal.*

THE subject of this address is my own humble testimony for Jesus Christ, my Saviour, and, I believe, the Saviour of all mankind.

A Christian is a disciple of Jesus Christ, and a witness for Him. All Christians ought, therefore, to bear testimony for the Lord, Who has bought them with His precious blood.

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\* From an Autobiographical Sketch, dated Calcutta, 2nd October, 1890.

Variety marks the work of God, whether in nature or in grace. The means employed for the conversion of different individuals have not been the same in all cases, but various methods have been adopted for various persons, each remarkable in its application.

The peculiar way in which a sinner like me was dragged, as it were, out of deep darkness, into the marvellous light of truth, I cannot but regard as very remarkable. But let me not be supposed thereby to mean that I have a higher claim to be heard than others who have been drawn to Christ in other ways, or that my testimony is of greater weight. Each disciple has his special sphere, and God has chosen the method accordingly. The testimony may be borne in a variety of ways—by writing, by speech, even by silence, and by life and conversation, so that every honest believer can bear it, whatever may be his position in the world.

On the day of my baptism in the Calcutta Union Chapel, being the 19th April 1863, I read a statement which contains a sketch of the history of my conversion to Christianity. This statement I will read to you, after giving certain particulars connected with my early life.

I was born in a *Kulin* Brahman family, and had my early education in the Government School at Barisal in East Bengal, from which I passed the Calcutta University Entrance Examination in 1859. Early in 1860 I joined the Presidency College with a junior scholarship.

Towards the middle of 1860 I began to reside in the house of the late Pandit Sambhunath, then a Government Pleader and afterwards the first Indian Judge of the Calcutta High Court. During my stay in this house I had to do the work of a private tutor, prepare for the higher University examinations, and also to carry on religious study and investigation.

My guiding principle, during the time I was a religious enquirer, was the celebrated saying of Christ, namely "Seek ye first the kingdom of God and his righteousness; and all these things (the necessities of life) shall be added unto you."

The plan I adopted for conducting such enquiry, or investigation was the following: Having very little time to spare on week days, I chose the Sundays for it. At first I used only a portion of that day, but afterwards I devoted the whole of it to religious study. On week days also I utilised the odds and ends of time in such study, and when suitable opportunities occurred I held discussions and conversations on the subject, with fellow-students and others. I read, with care, every day, a portion of the New Testament, marking difficult and striking portions, and prayed to God to enable me to find out and follow the real truth.

How I was convinced of the truth of Christianity, what stages I had to pass through, and what books I studied, you will learn from the paper I read at my baptism. It may be added here that even after full conviction my first resolution was to postpone baptism till I got somewhat settled in life, after passing the B. A. and B. L. Examinations. Being the only son of my father, and a pet in a large family, I had to struggle a great deal in order to break off family ties and come to quick decision for joining the Christian Church. I had to shed many a tear, and offer many a prayer to God for guidance. In course of time, however, the strength of conviction, backed by advice from friends, and such texts as "*Quench not the Spirit,*" "*He that loveth father or mother more than me is not worthy of me,*" forced me to quick decision, although the B.A. Examination was near, at which I could not appear that year, owing to various interruptions occasioned by the baptism, the death of my dear father within a short time after that event, and other causes.

After making up my mind to be baptized, without further delay, I communicated, in writing, my decision to Pandit Sambhunath, with whom I had some pathetic correspondence. As he loved me, he tried his best to dissuade me from my purpose and urged me to delay. Among other things he wrote: "I entreat, I implore you to pause, as you will then see how your intellectual faculties have been clouded or entangled." I wrote in reply, that unless convinced of error by arguments, I could not consistently

delay. He declined to argue with me, saying that he had neither time nor inclination to do so. When I left this gentleman's house for Christ, I was in the B.A. or the 4th year college class, and my age was a little over 22 years.

As students, in these days, plead want of time as an excuse for neglecting to enquire about religion, it may not be uninteresting to show how my Heavenly Father enabled me to overcome difficulties and added unto me the other things.

My private tuition and religious study greatly interfered with my college studies. I had, therefore, little hope of obtaining a senior scholarship, and not much hope of even passing the First Examination in Arts, when I went up for it; but the loving God enabled me not only to pass, but also to get a scholarship.

In leaving the Pandit's house I lost the tuition work and some other advantages. But depending on the promise made by Christ, and leaving the consequences in the hands of God, I determined to follow the dictates of my conscience.

My attempt afterwards to pass the higher University Examinations was literally a pursuit of knowledge under great difficulties, the details connected with which are too long, and not necessary now to narrate. Suffice it to say that the Lord enabled me to obtain the degrees and get settled in life. He has been ever since gracious to add, as promised, the other things in abundance.

With these remarks I will now give extracts from the statement which I read at my baptism, as time will not allow me to give the whole.

From a very early period of my life religion occupied my mind, on which I set a higher value than anything else.

When a boy, many a time I shed tears while reading or hearing pathetic parts of the Ramayana and the Mahabharata: once I remember dipping myself in water after having been touched by a Musulman. After I was invested with the sacred thread, I began to perform many of the Hindu ceremonies, which are not always observed even by the orthodox Brahmans. I fasted twice every month on

the eleventh day of the moon ; performed my *Sandhya* (or the Brahman's prayer after the so-called regeneration) with much amplification, stood on one leg to repeat the *Gayatri* twenty-eight times, and never took cooked sweetmeats from the bazar. But as I advanced in the study of the English language, these superstitious notions began gradually to vanish away.

My views of God and religion having been by this time imperceptibly modified by English books or translations of them, I became a Deist. All the while I was externally a Hindu, nearly as much as before. I was then at Barisal.

When I came to Calcutta in February 1860, I began to study Brahminism. About this time Baboo Keshub Chandra Sen began to publish his tracts, the first of which was "*Young Bengal, this is for you !*" I became a subscriber to these tracts. The first was an exhortation and very nicely written.

An intimate friend of mine (now a distinguished vakil of the Calcutta High Court, but not a Christian) was then a little inclined to Christianity. He drew my attention to this religion. During the winter-vacation of 1860, when I was going home, I took Thomas Paine's "*Age of Reason*" from my friend, who gave me also Watson's "*Apology*" along with it. I went through the "*Age of Reason*" and exulted with joy thinking that Christianity could not be true. When I read Watson's, as my mind was prejudiced against Christianity, I was rather troubled than satisfied with his arguments ; it produced a confusion of feelings in my mind. My friend was acquainted with Mr. Dall, the Unitarian Missionary, who presented him now and then with Unitarian tracts and prayer books. He lent me some of them, and I used one of them at my daily prayers. Then, if I remember aright, I was for the first time struck with some verses quoted from the Sermon on the Mount ; after which I began to think "Christianity is not what I thought it to be, but something better." I was also very much impressed with Christ's declaration, "*Father forgive them, for they know not what they do.*" Then I was in the Second Year class. I took from a Brahmo friend

Theodore Parker's "*Discourses in Matters of Religion.*" I went through the book, and was so much pleased that I deposited money to procure it from London. I was then reading Abercrombie in the class. His arguments in favour of miracles did not satisfy me, as I was then reading Parker's arguments against them. I was then doubting whether Brahmsism was derived from Christianity or intuition. While in this state of mind, I formed an acquaintance with a Christian convert, Mr. T. C. Banerjea, then the headmaster of Alipur School, and now an ordained Baptist Missionary. I often had discussions with him on the subject of religion. He kindly presented me a copy of Anderson's Lecture "*On the Spirit in which religious Inquiries should be prosecuted.*" It was a very good lecture indeed, and I tried to follow out his directions. My convert friend lent me also the other eight lectures which were delivered with that I have mentioned. One of them was on Deism by Dr. Mackay: this created doubts in my mind about Deism.

While I was reading those nine lectures, I also read Campbell's "*Evidence of Christianity*" and Selections from Dr. Channing's works. The arguments of the latter, on the evidences, were irresistible and touching. It was he who made me believe in miracles. I read some other books along with those, and then came to believe that the Bible contains a divine revelation, and became a Unitarian. I also read Bishop Wilson's "*Evidences*," which confirmed my faith the more in the divine origin of the Bible; then I considered Christ to be the first-born of all created beings, but not God.

While a Unitarian, many a time I felt the excellencies of Christianity. The perfect morality of the Gospel and the transcendental moral character of our Lord struck me more than anything else. I could never conceive how Christ could be a liar, an impostor, or an enthusiast. He stands alone in the annals of mankind. Such wisdom, such piety, such humility and meekness, and, above all, such love, could nowhere be found on earth—nay, not even in heaven. In the course of my study of the New Testament

single lines often so struck me that I could say with Peter, "*Lord to whom shall we go but unto Thee, for Thou hast the words of eternal life.*" I found them so sweet that I could adopt the language of the Psalmist, "*The law of Thy mouth is better unto me than thousands of gold and silver, More to be desired are thy judgments than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.*"

All the while I had not a very accurate idea of sin. Like the Brahmos and Unitarians, I did not think it so heinous and abominable as it is.

Though a staunch Unitarian, or rather an Arian, I met with many passages in the New Testament difficult to be explained in a Unitarian way.

My mind was greatly troubled how to decide between the two systems. I found that the majority of Christians were Trinitarians, amongst whom were the greatest and the best of men; and I felt that I could not be justified in deciding the question by looking only at one side of it. All the while for the purpose of settling this, I was reading Unitarian books only. I read some of the works of Mr. Elliot, Drs. Channing and Priestley and Raja Ram Mohan Roy's appeal to the Christian public in defence of Unitarianism. The doctrines of the Atonement and the Trinity were the stumbling-block in my way. Under these circumstances I applied to a friend, Mr. Cowell, then one of our professors in the Presidency College, and now Dr. Cowell, Professor of Oriental Languages in the University of Cambridge, to help me in my investigations at his own house on Sundays. He cheerfully consented. We had many discussions on the subject. He showed me the logical necessity of an Atonement, and proved directly from the Bible the doctrine of the Trinity.

At first I rejected the doctrine of the Trinity altogether, on account of its incomprehensibility and mysteriousness, but by the study of Psychology I found that everything was a mystery to us. I cannot explain how a tree comes out of a small root; I cannot explain how the two gases, oxygen and hydrogen produce water, neither can I explain



the connection between the body and the soul. Of the essences of things we know nothing; and if we cannot explain the commonest phenomena of the world, is it not highly arrogant and preposterous on our part to venture to comprehend the essence of God? I thought myself that as I had found the Bible by proper investigation to be a revelation from God, it was perfectly reasonable for me to believe this doctrine, if the Bible taught it. I was very much struck to find that the plural form *Elohim* for God, is used in the Hebrew with a singular verb. "*Let us create*" and similar other passages struck me as well. In addition to these I read an essay proving that there is not a country in the world, where this doctrine, in some form or other, does not prevail. After a long investigation I came to believe the doctrine of the Trinity. The other doctrine, that of Atonement, I found also great difficulty in believing. All the while I was praying to God to enlighten my understanding, and remove my doubts upon the subject. At this time I began to dwell much on sin. A kind friend (Mr. Cowell) presented me with a translation of Dr. Tholuck's "*Guido and Julius*." This book came to me just in time. I found in it the true nature of sin and the necessity of a Mediator. "The heavenly knowledge of God is to be gained by the downward path of self-knowledge." "Man know thyself, herein consists the true wisdom." I found myself a sinner, a hell-deserving sinner. Sinful as we are, we hate sin; but God must hate it infinitely more. Some say He is merciful, so that He will forget all our sins at once; but here I may quote a beautiful expression from "*Guido and Julius*." "True, God is love, but He is light as well, and He can receive those only who are in the light." I felt within how little I could extricate myself from my sins. The sick man cannot cure himself; he requires a physician to do so, I require a Christ to atone for my sins—great and abominable sins.

Now the doctrine of Atonement, instead of being a stumbling-block in my way, became the very staff of my life. Nothing seemed sweeter to me than Jesus; the force of all the arguments taken together produced a wonderful

conviction in my mind. I became a Christian in heart in the true sense of the word. After this I read Jones "*On the Trinity*" and the "*Philosophy of the Plan of Salvation*." These books confirmed my faith the more, and many of my objections regarding the Old Testament were satisfactorily removed by the latter. Above all, how shall I express my thanks to my heavenly Father? Oh, the wonderful mercy of God that has dragged this vile wretch from the den of idolatry and sin in such a wonderful manner, through the labyrinths of so many intricate ways, to the saving knowledge of light and truth! Oh, the breadth, the depth, the length and the height of the love of Christ! May I, dear Saviour, participate in Thy love and glorify Thee upon earth as long as I live. Thou art dearer to me than all. Thou saidst, "*He that loveth father or mother more than me, is not worthy of me.*" I leave all those that are dear to me for Thee. Keep them under Thy protection, and bring them under Thy yoke. Be with me now, that I may not fall into temptation and deny Thee, but show forth my light before men, that they, seeing my good works, may glorify the FATHER, SON, AND HOLY GHOST. Amen.

From the extracts just read you will perceive how and why I became a Christian. From the date of my baptism a period exceeding one quarter of a century has elapsed, during which I have continued religious study, including questions connected with modern scepticism. The sceptical objections and their answers I have studied with a view to meet the arguments of my educated countrymen, and to try humbly to do some good to them. The agitation of these questions, I am glad to say, instead of shaking, or even weakening, my faith in the religion of Christ, has rather strengthened it. In fact, I am so strongly convinced of the divine origin of the Christian religion, intellectually, morally, and experimentally, that I cannot part with it for anything whatsoever. I have practically found it to be really, as Christ has said, the pearl of great price.

In concluding my account I declare frankly before you and the world at large, as did Paul, the once persecuting

Saul, that I am not ashamed of the Gospel of Christ. I do also join St. Paul in glorying in the Cross and in declaring : "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Galatians vi. 14). This is my humble testimony.

### 23. REV. MATHURA NATH BOSE, B. A., B. L.

MATHURA NATH BOSE was born in the Chandpore District, Jessore, in the year 1843. He thus gives his "Spiritual Autobiography :—"

Before I left my home in Jessore, and while I was attending school there, one day a European missionary kindly gave me a Gospel. I tore it into pieces before his face, to show my spite to the book which subsequently saved my life from perishing. Afterwards, when I went to bid farewell to my teacher, just before leaving for Calcutta, he unexpectedly said to me that if I entered Dr. Duff's School, should become a Christian. This he said, not because he saw any inclination in me towards Christianity—rather the contrary; but he knew my inquiring spirit. His prophecy made me afraid of reading; so that, though I entered the Free Church Institution for its superior instruction, I determined not to pay attention to the Bible.

At this time I hated Christianity and Christians, though I knew not why I did so, till long afterwards I came to learn that "the natural mind is enmity against God."

While I was in this state of mind, I attended, one Sunday morning, a class meeting of the young Brahmos. Baboo Keshub Chunder Sen presided, and read from a book, the words of which seemed to impart life to my dying spirit. While the book was being read, my soul danced within me for joy on hearing the gracious words which it contained. As each sentence after another was read, I was all attention, admiration, and joy.

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\* Published by the Religious Tract and Book Society of Scotland, Edinburgh, price 2d.



"Who is the author of this book?" asked I of a friend that sat near me. He said, "Rammohun Roy is the author of this book." I wondered that Rammohun Roy was so great a man, that he could have written such a wonderful book. The class was over; I was full of hope, for I rightly thought that I had found something that

morning, which would soothe my troubled soul. I eagerly asked my friend where I could get a copy of this book, for I had determined to buy one and read it that very day, and when he told me that the book was out of print I felt very sad. At last I asked him if he would kindly let me have the use of his copy for a short time. He was reluctant, for he was very averse to lending his books to any one, but I overcame his reluctance by my importunity. I got the precious treasure and came home with a heart full of hope, and set at once to read it. I took a hasty breakfast to save time, that I might feast upon the heavenly manna,—sweeter indeed than honey and the honeycomb it seemed to my taste! From morning till twilight I read it sitting in my room; and when there was no light there I came out, and spreading the book towards the west, caught the little light I could, and read on. At this time a companion came to ascertain why I had not gone out to walk in his company that evening as I was accustomed to do. I told him that the cause which detained me at home was in my hands, and that I had at last found that for which my soul thirsted. "Rammohun Roy's book," I said, "is the precious treasure." He took the book from me and pointed out that everything in it was to be found in the Bible, and told me that Rammohun Roy was only a compiler. At this distance of time I cannot remember exactly the contents of that book, but am almost sure the following verses were in it:—

"But I say unto you which hear, love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you. And unto him that smiteth thee on the one cheek offer also the other," &c.

From that day I began to read the Bible, and found in it meat indeed for my hungry soul; my dejected spirit was revived; my life was no longer a burden to me. The darkness that surrounded it disappeared at the approach of the true Light. Here I found a true remedy for the melancholy which had taken possession of my soul; and blessed be the God of the Bible, the gloom has never since returned. Whenever I felt sad I read these precepts of

our blessed Lord, and found relief; and if *these* did not completely deliver me, *the reading the accounts of the death of our Lord Jesus Christ, was sure to do so*. I found *that* to be a sovereign remedy for my melancholy, and my miserable life became happy.

I read the Bible every day at home, read it with all attention in my class, and went to Mr. Macdonald's house on Sundays to have the difficulties explained.

I used to say to all about me, "Is there a book like this book?" To my class-fellows I said, "I have read Milton, Johnson, Addison, and other great authors, but is there any comparison between this book and their works?" They often said to me, "You know little of the Bible, for you never paid attention to it. How can you judge of its merits?" I replied, "True, I know not much of it; but this much I know, that there is something in it that cannot be found in any other book."

At this time, however, it was not clear to my mind that Jesus is the Son of God. I believed that the Bible contained the truth, but I was not prepared to believe that Jesus of Nazareth is the Supreme Being Himself, the Creator of the heavens and the earth. When I learned that the Bible taught this doctrine—for I read, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by Him, and without Him was not anything made that was made"—I did not reject it as a doctrine which cannot be true. But I wanted to know why the Almighty God should condescend so much as to set aside His heavenly glory, and come down to this sinful earth of ours; should subject Himself to so much indignity, pain, and suffering, and at last die upon the cross like a malefactor.

The books that I read—Butler's "Analogy," Paley's "Evidences," especially Bushnell's "Character of Jesus," and the arguments of Mr. Macdonald, quite convinced me that the Lord Jesus Christ is the Son of God; and that all He suffered, He suffered for the salvation of sinners, of whom I was a chief one.

I began to worship Christ, and to pray in His Name. I was no longer under a sense of condemnation. Death, at the name of which I used to tremble, ceased to appear as the king of terrors.

I believed in Christ, and felt secure in His arms. Also I felt that I was not under the power of sin and Satan as I was before. While I was inquiring after the truth of our religion, a young man who was formerly a fellow-student of mine met me one day and asked me if it was true that I was enquiring after the truth of Christianity, and being answered in the affirmative, wondered what my motive could be. "Suppose," he said, "you find Christianity to be true, will you embrace it?" I replied, "If I find it to be true, I shall surely do so." "Do not act so foolishly," he said; "do not leave all, and follow Christ. But, take my advice, become a Brahmo, and save both sides."

Many young men become Brahmos, I believe, to "save both sides," and ultimately lose their souls. The Brahmo teachers could not explain to me how God could be merciful to sinners, and remain just at the same time. It is the Bible that can alone explain the mystery how God can be just while reconciling the ungodly.

After I had become a believer, I felt a strong desire to obey God in everything; but the cross seemed too heavy for my little strength. To cast off all, and to be cast off by all those that were bone of my bone and flesh of my flesh, seemed a very difficult task. At the same time, wilfully to neglect to confess Christ before men was sinful. Besides, for a Christian to live in a Hindoo home was not agreeable, for everything in it was connected with idolatry; and if he would keep himself from idols he must maintain a constant warfare.

For more than two years I hesitated before I openly confessed Christ before man. I waited and waited till I found it was impossible to wait any longer; for the Lord heard my prayer and drew me out. I used to pray during this time, "Lord, have mercy upon me; Thou seest I have no strength in myself. Draw me out, I beseech Thee, by

Thine own strength ; enable me, I beseech Thee, to confess Christ before men."

I came out, for God gave me strength ; and, on the 26th of March 1865, I was baptized by the Rev. W. C. Fyfe. After my baptism, I made an effort to live in my former Hindoo home with my relatives, and they were willing that I should do so ; but the opposition of our superstitious neighbours forced me to live with my friends in the Free Church Mission-House.

I was now a member of the visible Church, and had peace in my soul : but my peace was not like a river. The love of the world was still in my heart. I loved to rise in the world, as well as to serve my God ; and as I served God with half my heart, and loved the world with the other half, I had but a poor taste of the hidden manna. Blessed be God, by one disappointment after another He won me from the world, till I cast it off from my soul and consecrated my life to the service of my blessed Master ; and the Good Master encouraged me by manifesting Himself to me. The countenance of my Saviour shone upon me ; joy and peace and love filled my soul. The Sun arose in my soul with "healing in His wings," and I felt that in Christ's conscious presence there is fulness of joy. The light of His countenance did enlighten and enliven my soul ; the whole day I feasted upon heavenly joys. Heaven opened on my sight, and I seemed to be in the midst of its shining inhabitants. Whole days and months I passed in the greatest comfort imaginable.

In my inmost soul I sang my Saviour's praises, nor were my lips silent. I sang alone, and I sang in company with others. My peace flowed like a river, for I lived in the presence of the Prince of Peace. I found God indeed to be a rewarder of them that diligently seek Him—that religion is not an empty name, and that there is joy in the service of God. I also felt intense love for Christians. I loved them as my fellow-pilgrims to the New Jerusalem, and my friends with whom I should surely rejoice in heaven through eternity. The name of God and the name of Christ were the sweetest words to my ear.



Mr. Bose, after finishing his studies at the Free Church College, as there was no vacancy there, joined the staff of the Cathedral Mission College, of which the Rev. J. Barton was Principal. When the Entrance Class which he taught was abolished, he became connected with the London Mission College at Bhowanipore for about seven years, with the exception of ten months in 1868-69 where he practised as a pleader in the Calcutta High Court.

While working in the Bhowanipore College, Mr. Bose often wished to be engaged in vernacular preaching. He says :

"Several times I went into the interior in company with a Christian brother, attended by a single servant, who carried some bedding for us. We lived in the people's houses, and preached to them the glad tidings of salvation. Often all our food was just what these poor people could give us; but being full of the heavenly manna, I cared little what I ate or drank, for my joy was full. Indeed, the Good Master was with us, and proved faithful to His Word, "The labourer is worthy of his hire;" and as we sought His Kingdom first, He provided for us all that was needed.

"Wherever we went we found people ready and glad to receive us and to entertain us. From the poorest fakir to the richest zemindar we received hospitality. These tours produced such an interest in my mind for the poor villagers of Bengal, that I longed to settle among them as a missionary."

In 1874, Mr. Bose, at the invitation of W. S. Wells, Esq., of the Bengal Civil Service, then Magistrate of Fureedpore, settled at Gopalgunge, a rice and jute swamp, near the Ganges, 150 miles north-east of Calcutta. Excepting the river banks, the country is a continuation of large swamps, inhabited by a people called Chandals by the Hindus, a name used to indicate the lowest of the low. With great perseverance the Chandals have raised in the swamps large mounds from 12 to 20 feet high, where their houses are built and their cattle are kept during the inundations. They cultivate the swamps with rice and jute,

varied with fishing, mat and basket weaving. In the rains the whole country is inundated; the water rises over 10 feet, and leaves the mounds like so many islands in a huge lake. There is then no intercourse except by boats. The cattle have sometimes to stand for weeks up to their necks in water.

Mr. Bose was ordained in the Free Mission Church, Cornwallis Square, Calcutta, on the 22nd March 1874, by a body of European and Bengali Missionaries representing the various Protestant Evangelical denominations labouring in Calcutta, who were persuaded that he had received a call from God to settle at Gopalgunge. For 15 years Mr. Bose received from S. C. Mookerjee, Esq., a Bengali merchant, Rs. 50 a month for his support. From November 1889, Sir William Mackinnon and Mr. Peter Mackinnon each gave him Rs. 50 a month till the death of the former. The latter has continued his subscription, and otherwise aided liberally.

From 1874 Mr. Bose has laboured among the Chandals, and through God's blessing a Christian community has gradually been raised up. In 1894 there were 166 Christians in connection with the mission, of whom 70 were communicants. There were 72 boys in the Middle English School and about 200 in Vernacular schools. Mr. Bose has 12 helpers, and during the inundations 7 boats are employed for those carrying the Gospel message to the doors of some 200,000 people.

The above record shows the devoted self-sacrificing zeal of Mr. Bose in the cause of his Redeemer. He gave up a good income and very fair prospects in Calcutta, in order to be an ambassador of Christ to the poor and despised Chandals of Gopalgunge. The same spirit was shown by Mrs. Bose whose very sad but triumphant death took place in 1875. Her last expressed wish was that her jewels be sold, and the proceeds given to the promotion of the cause of her Saviour.\*

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\* Rev. Dr. K. S. Macdonald, Secretary of the Gopalgunge Evangelistic Mission.

## OTHER BENGALI CONVERTS.

Mr. H. J. S. Cotton, of the Bengal Civil Service, wrote a book entitled *New India*. He is a Positivist, and in the last chapter, "The Religious Tendencies of India," gives expression to his views. Among other things he says that "the Senates of the Universities, which are composed of fellows appointed exclusively by Government, are filled with Protestant Missionaries and Clergy" (p. 154). The "failure" of "the strong missionary body" has been complete (p. 155). "During my eighteen years' experience of Bengal I do not remember a single instance of the conversion of a respectable native gentleman to Christianity" (p. 159). "Whatever change many eventually be effected, the change from Hindooism to Christianity is perhaps the most improbable; the people will not accept it," (p. 156). On the other hand, "the teaching of Comte has already deeply penetrated a few of the most select minds in Bengal." (p. 165).

Mr. Cotton's assertions have been examined by Mr. Behari Lal Chandra, in a pamphlet entitled, *Mr. Cotton's New India*. He shows that in the Senate of the Calcutta University out of 204 fellows, only 6 were Protestant Missionaries and Clergy. A list is given of about 70 Bengali Christians occupying respectable positions. He also quotes from the Census Report of 1881: "The Native Christians are the most rapidly progressing class in Bengal. It has been shown that they have increased, chiefly by conversion, at the rate of 64·07 per cent during the nine years, which have elapsed since the census in 1872." There was a famous meeting in London of Comtists, of which it was said that "Three persons and no God" were present. Mr. B. L. Chandra seems to think that no stronger proof would be afforded of the "decided advance" of Positivism in Bengal, if a meeting were held.

In opposition to the prophecy that the "people will not accept Christianity," the opinion of M. Barthélemy St. Hilaire, the celebrated French *savant*, is given: "India, will one day spontaneously embrace the faith of her masters

and educators, as she has already adopted their arts, industry and commerce.”\* Lastly, the words are quoted: “And there were voices in heaven saying, The kingdoms of this world have become the kingdoms of our Lord and his Christ; and He shall reign for ever and ever.”

## ORIYAS.

The ORIYAS inhabit the province of Orissa, which lies along the coast to the south-west of Bengal. The area is 24,000 square miles, but the population is only about 5 millions. A great part of the interior consists of rugged hills, covered with jungle, and occupied by wild tribes. The language is very like Bengali. For a long time the province was greatly neglected. Things are gradually improving.

**Missions.**—About the beginning of the present century, the Rev. Dr. Claudius Buchanan visited Orissa, and his account of the temple of Jagannath excited considerable interest. The Serampore Missionaries opened two stations in Orissa, which they gave up to an English Baptist Missionary Society. Cuttack, the first station occupied by the latter, was commenced in 1822.

Balasore was occupied by American Baptists in 1836.

In 1893 there were about 18 Foreign Missionaries, 2,000 Church Members, and 4,200 Christian adherents. In these figures some Santals are included.

Sketches, kindly forwarded by the Rev. A. H. Young, Cuttack, are given of the first two ordained preachers, prefaced by an account of the origin of the movement in favour of Christianity.

## ORIGIN OF THE MOVEMENT.

“The way in which the gospel FIRST TOOK ROOT in the province, is without a parallel in India; and furnishes a striking illustration of the wonderful manner in which God sometimes fulfils his purposes of mercy to men.” Such is the testimony of the Rev. J. Mullens, D.D., the Secretary of the London Missionary Society, and well acquainted with Indian Missions. The circumstances were as follows. Some years ago there lived a few miles north of Cuttack, an old Gura, or spiritual guide, named Sundra Das. In

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\* Address to the Academy of Moral and Political Science at Paris.

early life he had been a warrior under the Athgur raja, one of the hill chieftains, but had now become a kind of Hindu reformer, being thoroughly dissatisfied with idolatry, and seeking for something better. This was the man appointed to prepare the way of the Lord in Orissa. He was a man of great intelligence; and used to expatiate with the most cutting satire on the evils of Hinduism, holding it up in the most striking way to deserved contempt, and divesting the minds of his followers of all respect for the idols of their ancestors. He gathered a large number of disciples, whom he called his children, and instructed in various moral duties. At different times two or three Christian tracts, circulated by the missionaries, fell into their hands, and teaching the unity of God and the folly of idolatry, were much approved by them. An Oriya catechism, received by one of the disciples from a missionary, was read in their assembly with great delight. They had read other tracts, but found this much more easy of comprehension. They were especially struck with the Dos-agya, or Ten Commandments, which the Guru expounded at length; dwelling on their beauty and perfect truth; and showing how all men had violated them. Henceforth this book was their law. Shortly after, some of them made inquiries at Cuttack, and received more tracts, a Gospel and a Testament. These books also were welcomed by the old Guru, who gladly adopted them for the improvement of his disciples. He found them answer the end he had in view, *i.e.*, his own exaltation as a moral teacher, since they confirmed and carried out the doctrines he had taught, *viz.*, the folly of idolatry, the unity of God, and that all men should worship Him. The influence of these truths among the disciples was very great: they learned whole passages of the books by heart; they kept the Sabbath; and as the next step began to teach their fellow-countrymen. Various parties of them were sent by the Guru in different directions, to expound and enforce these wonderful Ten Commandments: and four of their number in particular, who afterward became faithful missionaries of the cross, were long engaged in their propagation.

But for this they were persecuted by their heathen neighbours; and at last sought out Mr. Lacey and asked him for advice. Mr. Lacey and Mr. Sutton, from that time, were in constant intercourse with them; and as the Guru had expounded the law, so did they preach the gospel. One day the Guru in their presence thus addressed his disciples respecting the New Testament: "My children, there is the truth and great truth. There are gifts of rice, of clothing, and of wisdom. This is wisdom, the highest gift; rice decays, clothing perishes; but wisdom never dies. Take this, my children, and let it be your guide; all the silver and the gold in the world cannot purchase this." The children soon grew wiser than their teacher, who never embraced Christianity. Indeed, he gave himself forth as an incarnation of Jesus Christ, appointed twelve apostles, after the example of Christ, and thus tried to retain his own spiritual power. But some of the disciples remembered that it was written: "Many false Christs shall arise, saying, lo! here, and lo! there;" and his influence with them was by this act entirely ruined. He continued to preach Christ "of envy and strife;" and thus contributed to the further spread of gospel knowledge; but was very indignant that the missionaries "reaped the corn which he had sown." In one case he gave a severe beating to a disciple who had been baptized, for which he was imprisoned. During the last five years of his life he recovered much of the influence he had lost by the conversion of his followers, and collected many others: he continued to inculcate the spiritual worship of Vishnu, spoke of the Bible doctrine of God as an error, and taught that the Scriptures were not infallible. In this spirit he died, in April, 1838. He commanded that his body should not be burned, but should be buried in the house where he taught. The grave still exists there, in a wild and jungly spot. His slippers, his stool, punka and lamp lie near it; many visit it as a holy place; and it is said by the heathen, that even miracles are performed there.

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## 24. GUNGA DHOR SARRAWGEE.

The first Christian truth which GUNGA DHOR received was by means of a tract on the worship of Jaganath. It was printed at Serampore before this Mission was established, and it is believed that it was given to a pilgrim from Orissa at the Gunga Sagar festival. The identical tract is in the possession of the writer of this, and is much worn and incomplete. So far as can be ascertained it rather shook his faith in the popular idolatry than revealed to him the precious doctrine of salvation by Christ.

Another tract, obtained after the arrival of the Missionaries though published at Serampore, was "The History of Christ, the Water of Immortality." Many of the most important narratives and discourses in the Gospels were versified in this tract, and were thus imprinted on his memory, and never forgotten. A third tract which was read with great advantage by Gunga Dhor and his companions, who were disciples of the guru, Sundera Das, was the "First Catechism," or as it has been generally called in Orissa, the "Ten Commandments," a tract which is still very popular.

But though before he met with the Missionaries his confidence in the popular observances of idolatry had been shaken, it was by no means destroyed. While in this state of mind he visited the shrine of Jaganath in the hope of being favored with a vision of God. Accordingly the morning after he reached Puri, when he had attended to his ablutions and devotions, he hastened to the temple, and with hands devoutly joined he besought the god to give him that night a manifestation of his glory in dream or vision. The night came and he retired to rest, but no appearance of Jaganath disturbed his nocturnal slumbers. The next day he complained to one of the pundahs, that that the great lord did not attend to his prayer, without saying what his petition was. "Don't you know," said the pundah, "that Jaganath is absorbed in deep meditation and requires to be aroused before he can attend to your prayer? You should use some special and powerful means to awaken

the god from his profound repose." The votaries of superstition have, we may add, in all ages entertained the same degrading conceptions of the object of their worship, and have sought by special means, usually by the infliction of severe personal suffering, to arouse the attention of their god. This was the course pursued twenty-eight centuries since by the worshippers of Baal, when Carmel, whose graceful form, verdant beauty, and rich fruitfulness have furnished inspired poets with some of their choicest imagery, was the scene of that exciting contest between the solitary worshipper of Jehovah, and the many votaries of Baal. From early morn till noon they cried without ceasing, "Oh Baal, hear us," but the god was deaf to their entreaties. At noon the prophet "mocked" them, though in truth he spoke in accordance with the ideas they entertained of their chosen god, and the irony is much more severe to us than it would be to them, "Cry aloud; for he is a god, either he is talking, (better, he is meditating) or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." They acted on the taunt; their cries were louder, and they "cut themselves with knives and lancets till the blood gushed out upon them" in the hope that their self-inflicted torture, and the sight of the streaming blood would awaken the attention and enkindle the pity of their lethargic god. Gunga Dhor was ignorant at the time of which we are writing of this interesting narrative, but as an intelligent idolater he perfectly understood the principle that underlies it. He thought, however, that though more hazardous it might be a wiser course to punish the god than torture himself, and that it might be equally efficacious in arousing his attention. With this view he went to the town, procured a piece of rod iron some inches long, and had it well pointed at one end. Again he went to the temple and attended to his accustomed devotions. He carefully watched his opportunity, and as he was supposed to be a very devout worshipper of the god no suspicion was felt by any. He then began to revile the god, much in the way described by Ward in his celebrated work, where he says the Hindoos sometimes when dis-



pleased lay the blame of their calamities on "the rascally gods." This was fruitless. His goad which he had concealed under his cloth was brought out, and when unobserved by priest or pilgrim he gave the idol several sharp thrusts, after which he again reverently presented his prayer that in a dream or vision of the night the god would reveal his glory, but the night passed, and as the Scripture says in the narrative already quoted, "there was no voice nor any one that answered." The next morning he left Pari, to which as an idolater he never returned.

Many years since we inquired very particularly of Gunga Dhor in reference to some points of this singular story. We questioned him as to the reasons which induced him to adopt this singular method of awakening the attention, and testing the divinity of his god. In reply he mentioned several stories from the shastras of sages and others who had obtained the blessing they sought from the gods by abusing, maltreating and even kicking them; and he reasoned that what others had obtained in that way might be obtained by himself. Readers familiar with the Shastras and Puranas will remember the legend of one of the gods had his teeth smashed, of Vishnu who was kicked and trampled upon by Bhrigu, and of Krishna who was shot by an arrow, and the whole race of Jadu destroyed. On another point he was very clear and forcible. He had read the Christian books, and he could not anyhow reconcile them with the Hindoo shastras. If one was true, the other must be false, but the question that agitated his mind was, which of them was true? The Christian books presented much evidence that he could not disprove, but at that time there was not a solitary Native Christian in Orissa, and he left that he could not give up Jaganath, in whom all his people trusted, till he had used all possible means of satisfying himself of his divinity.

Another point about which we specially inquired related to his feelings when he tried this, as it might appear to him at that time, dangerous experiment. The reply he gave was very natural, and the description of his feelings just what might have been expected from one who had not

been delivered from the superstitious dread which idolatry inspires. He said that he had a strange conflict of feeling; but anxiety and alarm evidently predominated. He thought, "perhaps the god may be angry and strike me dead on the spot. If he should do so, that will be evidence of his divinity. If on the other hand, he should be gracious and grant my request, that will be sufficient proof; but when neither wrath nor grace was manifested, I was convinced that "an idol was nothing in the world."

We may add, that we know another instance of one, who though he stood high in the confidence of the priests of Jaganath, was sceptical about the divinity of the ugly idol, and treated it with great indignity. In this case, as in Gunga Dhor's, the party subsequently became a Christian, but in both instances the indignity was perpetrated before they were brought directly under missionary influence.

In the early part of 1826, Gunga Dhor came with others to visit Mr. Lacey. At that time, he and his companions had received a copy of the New Testament (Dr. Carey's version) which had been attentively read. The conversation which Mr. Lacey and Mr. Sutton had with these intelligent and hopeful inquirers was most encouraging and reviving to their spirits. It marked the beginning of a new era in the history of the mission. The seed had been sown for several years, but no precious fruit had recompensed their toil. Now the joy of harvest appeared in prospect, and like Paul when at Appii Forum and the Three Taverns, they "thanked God and took courage." In the narrative given of these interesting conversations, "the Young Brahmin," and his surprising acquaintance with Christian truth are especially mentioned. Subsequent conversations shewed that he really trusted in Christ, but the obstacles to the open profession of his faith, especially those arising from the bitter opposition of his wife and immediate connections, were most trying to bear.

While in this state of mind he accompanied Mr. Lacey to Calcutta and Serampore, and was much benefited by the conversation of Pran Krishnu, one of the Serampore native preachers. Here too he had an interview with the vener-

able Dr. Carey of which he often spoke many years after with tears of sacred pleasure. He was introduced to the Doctor as one who had renounced idolatry, and who trusted in Christ for salvation, though he had not been baptized in His name. The Doctor, who was the first European student of Oriya, addressing him in that language with great fluency and ease said, "Dear brother, take care of the jewel which you have found, and never let it go." It was a word in season; and was never forgotten.

Shortly after his return to Cuttack, he determined to delay no longer, and his baptism took place on 23rd March 1828. Mr. Lacey in narrating his baptism described it as "the first stone taken from Jaganath's temple" and exultingly added, "The chain of caste is broken in Orissa, and will be mended no more for ever. Glory! Glory to God in the highest." As soon as Gunga Dhor had found the "one pearl of great price," he began to speak to his fellow countrymen about salvation by Christ, and he spoke from the abundance of the heart.

"His call,  
His consecration, his anointing, all  
Were inward, in the conscience heard and felt."

From his baptism to his death, a period of thirty-eight years, he was regularly employed in the work of preaching, though in his latter years, he was unable to travel to distant places, as the other brethren have done. He and Ram Chundra were together solemnly set apart to the work of an evangelist by the imposition of hands and prayer in 1834, and this deeply interesting service was the first of the kind ever held in Orissa. He was in many respects pre-eminently gifted for this work. He had a voice of remarkable compass and power; his action was natural, striking, and impressive: his knowledge, of Hinduism and the Shastras was accurate and extensive, so that he was more than a match for the most able and crafty defender of idolatry; his mastery of language and affluence of imagery were alike remarkable. In preaching to the heathen his descriptions of the majesty and glory of God were sometimes very sublime. He would use with great effect such a text

as this ; " He that planted the ear, shall He not hear ? He that formed the eye, shall He not see ? He that teacheth man knowledge, shall not He know ? " The sublime description in Psalm l. would be very telling as he would quote it ; " Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee ; for the world is mine and the fulness thereof." In contrast with inspired descriptions of the blessed and only potentate, he would advert with crushing effect to the unworthy and degrading conceptions of God entertained by idolaters, and in doing this, he could no more help being satirical than the old prophet, sober, stern, almost unearthly as he was, and help " mocking " the worshippers of Baal for praying to a god that was asleep or on a journey ; but his best friends thought that his powers of sarcasm were sometimes carried to an injudicious extent. It is difficult to give those who never heard him an adequate idea of his power as a bazaar preacher. He was often happy in describing the love of Christ in dying for our sins. " Men of Wisdom," he would say, " tell me where you find such love, and I will sit and listen. Did any of ten incarnations die to save another ? Did any of the gods or goddesses ? Where is such a history written ? Ah ! you cannot find it anywhere upon earth ; this is heavenly love. He who formed you died in your stead. He who gave you existence parted with his own life to redeem you from hell."

In preaching to the Native Christians in the chapel he was not always equal to himself, but it was sometimes a rich treat to hear him. He did not always take a text from scripture, but would sometimes take a line or two of a hymn or tract embodying of course some important scriptural truth. We have a very lively recollection of a remarkable discourse which he delivered five or six years since from the incident in Bunyan's Holy War when distressed Mansoul sent an humble petition to " the High and Mighty Prince Emmanuel " by Mr. Desires Awake and Mr. Wet Eyes. The narrative which is exceedingly instructive

and suggestive, and with which, may we hope, the reader is familiar, was given with dramatic power, and the application was searching and impressive. "We want more of the spirit of Desires Awake and Wet Eyes among us. We weep, but it is for the losses and trials of this world. Weep, O weep, for your sins" and much more in the same strain. He was right. There is nothing which the professed disciples of Christ need more than hearts broken for sin.

The sketch we have given would be very incomplete if it were not added that he ever retained a very grateful recollection of the goodness of God in rescuing him from idolatry and blessing him with the Gospel of Christ. In one of our journeys we remember being with him at Tanghy, his native place. He pointed out the tree at the foot of which was the representation of the village goddess Suberna Burahee, whom he had often worshipped. He spoke of the sorrow he felt when he thought of those days, and expressed his gratitude for the blessed change he had experienced. We remember once going with him to the math of Sundera Das, who many years since "gave out that himself was some great one." His politeness in this interview was very marked, but when told his former gooroo, though in the most respectful language, that he had confided in him till he found him to be a deceiver of the people, it was more than the guru knew how to bear, and when "the name that is above every name" was mentioned it was exceedingly obnoxious. The contrast between the still blinded guru and the Christian preacher who had once worshipped at his feet affected us deeply, and excited gratitude for the change effected by the grace of God.

We cannot refrain from mentioning another feature of his Christian experience. He loved the Word of God, but no portion was so much prized as the words of Christ recorded in the Gospels. He once said to us, the words of Jesus are as sweet to the believer as the mother's milk to the new born babe.

The closing years of the Gunga Dhor's life were marked

by increasing weakness and infirmity, but his last illness was short, and it is pleasing to state that he finished his course well. His last sabbath on earth was the 4th November 1866. On that day he was twice at the Mission Chapel; but in going from his house to the morning service he had a heavy fall by which he was much shaken and bruised. The service was a devotional one preparatory to the administration of the Lord's Supper. Not knowing what had occurred on the way we called on him to offer prayer, and he did so, referring in an interesting way to the scripture which had been expounded, Isaiah xl. 1, 2, "Comfort ye, comfort ye," but we were all struck with the weakness of his voice. At the close we were grieved to see how much he had been injured by the fall, but he was very anxious to remain for the afternoon service, saying, that it was the Lord's day, and he should like to spend it in the Lord's house. We, however, persuaded him to go during the interval of the services to the house of his eldest son, which is near to the chapel, and with a little assistance he was able to do so. In the afternoon he was at the Lord's table, and at the close left for the last time the place endeared to him by the hallowed associations of nearly forty years. On the following day he called on us, but appeared very feeble. On Tuesday he was much worse and rapidly sank; but the Saviour in whom he had long trusted, supported and comforted his mind in prospect of eternity. An hour or two before his death he expressed to Mr. Miller in pleasing language his hope in Christ. He was in his 72nd year. The mortal remains were committed to their last resting place on Saturday evening, 10th November, in the assured hope of a joyful resurrection, and on the following day Mr. Buckley preached his funeral sermon in Oriya to a considerable congregation from Romans xiv. 5. latter part, "Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ."

We cannot close this narrative without adding that the interest attaching to the first convert gathered to Christ in any country can never die. Thousands and tens of thousands as years pass away may walk in the same path, and

rejoice in the same blessed hope, but the memory of the first who did this will always be fondly and affectionately cherished, and in the case of Gunga Dhor the special interest felt in him on this account was greatly increased by his eminent endowments, his noble and generous qualities. "Precious in the sight of the Lord is the death of his saints."

REV. J. BUCKLEY, D.D.

## 25. RAMA CHUNDRA JACHUCK.

RAMA CHUNDRA JACHUCK was of Mahratta descent, and his ancestors came from Nagpore to Cuttack in the service of the Mahratta Government. His grandfather and father were successively Governors of the fort at Cuttack; but in the autumn of 1803, when he was about seven years of age, the Mahratta rule ceased in Orissa, and the English Government was established in its place. The family at once fled to Kokuakund, where they had an estate, and dwelt in the village of Bhoirapore, which is about ten miles distant from Cuttack. The establishment of British rule, while humiliating and painful to the family, was in the Providence of God introductory to the proclamation of the Gospel, and thus became to its younger branches, and to many others, fraught with the richest blessings. Rama Chundra was till more than thirty years of age a zealous idolater, and the diligence and earnestness with which he attended to his superstitious observances might well put to shame the professors of purer faith. While a devoted disciple of Sundera Das, he and the other disciples of the guru received and eagerly read the New Testament and several small tracts, among which the "First Catechism" and the "Jewel Mine of Salvation," may be especially mentioned. By reading these his understanding was enlightened, his heart was affected, and he lost all reverence for idolatry. Another effect of his reading the Christian books was, that he had a deep and awful sense of sin; but as yet he knew not who could deliver him from the burden. He knew by bitter experience the meaning of the words, "A wounded

spirit who can bear"? To use his own expressive language, he was baptised in a sea of trouble; and he often cried out in anguish, "Oh that I had never been born," "Why did I not die in infancy, or early youth!" He sometimes reproached himself for reading the Scriptures and tracts, as by this means he had learnt his state as a sinner, and had found that the wages of sin was death. "Oh," he said, "that I had died in ignorance! for then should I have had no guilt. I may be called into eternity to-day, and if it be so, hell will be my portion." Months of mental agony passed away in this state; and to add to his distress, the forgotten sins of former years were remembered, and were as a frightful spectre to his soul. He wept and trembled at the thought of a judgment to come. At times a ray of hope like a shooting star, darted through his mind. "Who can tell but the all-merciful God may pardon and save me?" But this hope was soon damped by the thought that God was holy, and would not hear the prayers of sinners.

At length, to use his own language, the book which had revealed his disease revealed also the remedy. That remedy was Christ dying on the cross. The darkness now passed away, and light and peace broke in on his soul. Christ was his righteousness and strength, and in Him alone he rejoiced. He now desired publicly to confess his Lord, and this desire was quickened by the baptism of Gunga Dhor; but when he mentioned to his family that he had resolved to go to Cuttack and be baptised, the difficulties and trials that beset his path were such as required a martyr's firmness to surmount. The grace of Christ was, however, sufficient for him at this time of trial; and sustained by this grace, he was unmoved by the prayers and tears of his relatives. He left them saying that he must go to Cuttack and publicly profess his Saviour, adding a verse to the following effect:

"Follow, my soul, the certain light  
Which Jesus to thee gives;  
The soul that firmly follows Him  
With Him for ever lives."

He reached Cuttack, and on the following day, Novem-



ber 1st 1829, he was baptised by Mr. Lacey in the Mahanadi. Thirty-four years of life had now passed; the remaining thirty-four were, with the exception of a brief and unhappy interval, spent in the service of Christ, and in active efforts to do good. Shortly after his baptism he was called to preach the Gospel, and his abilities for this work were of a high order. Mr. Lacey, in informing the Society of his being received on probation as a native preacher, described the peculiarities of his preaching in language that might be fitly applied to the whole of his ministerial course: "He preaches clearly, with great affection and force, and he preaches the Gospel. Jesus Christ and his cross are the essence of his discourses. He has learned to look to his Book for what he should say, and therefore says what his Book says, more than he speaks the knowledge which he possesses independently thereof." He was, we may add, a close student of the Book to the end of life. His ordination to the work of an evangelist took place in September 1834; Gunga Dhor was ordained at the same time, and it was the first service of the kind ever held in Orissa. On this interesting occasion, Mr. Lacey offered the ordination prayer, and delivered the charge to the two brethren from 2nd Tim. iv. 5.

In preaching to the heathen, Rama Chundra did not deal so much as many in quotations from the Hindu Shastras; but he appealed, often in a striking and impressive manner, to "the law written in the hearts" of his hearers, and proved, on their own principles, that they were guilty, and deserving of punishment. His discourses to the Christians were solid and instructive, often delivered in an earnest and impressive manner, and remarkable for the pertinence and abundance of scripture quotations they contained. It might be truly said of him, that he "held fast the faithful word as he had been taught." His similes were often very striking, and greatly helped his hearers to understand the spiritual truth conveyed. He was also the author of two pleasing hymns, which the churches in Orissa will not willingly let die. One of them commences with the following lines,—

Beyond these heavens, with ether filled,  
Beyond unfathomed space,  
God dwells upon a throne of light,  
And manifests his grace;  
Then come, my soul, and worship him;  
In Christ salvation dwells."

The chorus of the other is,

"Oh Jesus! attired in pity,  
The friend of the friendless—the ocean of mercy art Thou!"

and the whole of the hymn is in harmony with the chorus. The close of our aged brother's course was not marked by the transporting raptures sometimes vouchsafed to the dying saint; but there was a calm and settled confidence in Christ which dispelled all fear. A few days before he was laid aside by the affliction that issued in death, he remarked to Mr. Stubbins that "he had one eye on the cross and another on heaven;" and when eternity was in prospect, he observed to another friend, that "he had been an unprofitable servant; his sins had been innumerable; but one drop of the blood of Christ was sufficient to cleanse them all away." This was his hope; and this hope never fails either in life or death.

The gratitude which our late dear friend ever expressed for the Gospel of Christ was one of the marked features of his character. Long before he knew "the truth as it is in Jesus" he sought rest to his soul in the devout observance of pagan rites, but he found it not. He found in the atonement of Christ all that he had vainly sought in heathenism, and he felt this doctrine to be every way adapted to his state as a ruined sinner. The Mungala Sumachar, (i. e., the Gospel) was a great word with Rama Chundra; and many gratifying proofs lie before us of the estimate he formed of "the inestimable treasure of the Gospel;" but the limits of this Report do not admit of enlargement. It is refreshing in the connexion to notice the steady and hearty affection which he manifested for his spiritual father, Mr. Lacey; and how in expressing this affection he never forgot that this estimable missionary was

the instrument of communicating to him the knowledge of the Gospel. The interest which he manifested on the arrival of new missionaries, and the fervency of his supplications for the enlargement of the Redeemer's kingdom, were pleasing to notice ; and it becomes us thankfully to acknowledge that he was permitted to see the promise fulfilled in Orissa, "A little one shall become a thousand."

One of the most important lessons which a review of his life suggests is, the important results flowing from the conversion of one sinner to Christ. The violent opposition he endured at his baptism from those most dear to him was hard for flesh and blood to bear ; but God gave him a precious and abundant recompense. As years passed away, he saw those whose bitter opposition had rent his heart with anguish follow in the same path. He was permitted, by the goodness of God, to witness not less than twenty-one of his family and his brother's family baptised and united to the church ; three of them were his grandchildren, and all, with the exception of two who sleep in Jesus, are still, it is trusted, walking in the way to heaven. If results so interesting and important as these be witnessed in a little more than thirty years, what may not be hope for when centuries have passed away ! We may fitly close this account with Ram Chundra's own words in commencing the narrative of his conversion to the Christian faith : "Now to God the Father, the sovereign of heaven and earth ; and to His beloved Son, the Lord Jesus Christ ; be the kingdom, and the power ; eternal salvation and glory ; praise, blessing, and thanksgiving, for ever and ever. Amen."

ORISSA REPORT.

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## HINDUSTANI CHRISTIANS.

**HINDUSTAN**, *the country of the Hindus*, is sometimes used to denote the whole of India. More correctly, it is the country between the Vindhya Mountains and the Himalayas, bounded on the west by the Punjab, and on the east by Bengal. The word Hindustanis is here used to denote the nations using the Hindi and Hindustani languages.

**HINDI** is spoken over an area of about 250,000 square miles, and is the vernacular of about 70 millions. It may be divided into Eastern and Western Hindi. On the boundaries, Hindi melts into the surrounding languages. It belongs to the Sanskrit family, and is generally written in the Nagri character.

**HINDUSTANI**, or **URDU**, is a mixed language. For a long time the Muhammadan conquerors of India spoke Persian, and the conquered, Hindi. By the soldiers and people talking to each other, a camp (Urdu) language was formed, containing a mixture of Hindi, Persian, and Arabic. The Persian character is preferred. Hindustani is the language of the Muhammadan rather than of the Hindu population. It is not peculiar to any district.

**Missions.**—The first Protestant Missionary efforts among the Hindustanis were made at Chunar in 1803 by the Rev. Daniel Corrie, a chaplain. Henry Martyn next took up the work. In 1811 the Rev. J. Chamberlain, of the Serampore Mission, commenced a mission at Agra. The Church Missionary Society began work at Benares in 1817, followed by the London Mission in 1820.

As there are Hindustani Christians in different Provinces, the number of Christians speaking the language cannot be accurately given. The statistics for the North-West Provinces and Oudh in 1890 were given below. There have since been large accessions.

Number of Foreign Missionaries, 76; Native ordained Agents, 94; Communicants, 14,722; Native Christians, 30,321.

## CONVERTS FROM HINDUISM.

## 26. PROFESSOR RAM CHANDRA:

**PROFESSOR RAM CHANDRA** was born at Panipat in 1821, and educated in the old Delhi College, of which he became one of the most distinguished scholars. In 1844 he was appointed teacher of science in the Oriental Department of his college, and during the following 6 years, besides discharging the duties of his post, he edited two vernacular periodicals, and translated or compiled several

mathematical and other useful books with the view of spreading the light of western knowledge and civilization among his countrymen.

In 1850 he published his work on the Problems of Maxima and Minima, which made his name known and respected in the Universities of Europe, and for which he received a *khillut* from the Government, together with a reward of Rs. 2,000 in cash.

In 1852 he received baptism. A brief account of his conversion, which he considered the most important event of his life, will not be out of place. Before his conversion he was, like many of our educated countrymen, simply a Deist, and looked down with contempt on all religions, whether Hindu or Mahomedan or Christian, which based their teaching on any written book. While this was his state of mind he went on one occasion out of mere curiosity to attend the station Church. There he was struck by seeing several Europeans, whom he knew and respected, earnestly engaged in devotion. He had been of opinion that no enlightened Europeans believed in Christianity, but now he found out his mistake; and his heart told him that the faith so earnestly held by men such as these must be deserving of examination. He then carefully studied the Bible, the Gita, and other books, and the result of this investigation was that he became fully convinced of the truth of the Christian religion. There were however still many difficulties in his way without overcoming which he could not openly embrace Christianity. He knew that he should have to leave his mother and wife and children and brothers, and meet with great opposition from his countrymen generally; but by God's help he overcame all obstacles and entered the fold of Christ's Church by publicly receiving baptism on the 11th March 1852.

After his baptism he continued to discharge the duties of his post in the College as before, but he devoted all his spare time to religious studies or to conversations on religious subjects with educated Natives, whom he earnestly longed to bring to the knowledge of that Saviour

whom he had himself found. The influence that he was thus able to exercise on the higher classes of Natives was very great, and though only a few professed Christianity openly, the number of those who were led to take a more favorable view of Christianity than they did before was very large.

During the mutiny Professor Ram Chandra's life was in great danger, but his Hindu brothers concealed him in their house, and when he could no longer stay there he left the city in disguise, and eventually, after many hair-breadth escapes, reached the English force which was then encamped before Delhi.

After the mutiny had subsided he was appointed in 1858 teacher of mathematics in the Government Engineering College at Rurki, and about the end of the same year head master of the newly established Government School at Delhi.

In 1863 a new sphere of usefulness was opened out to him. He was appointed tutor to H. H. the late Maharaja of Patiala. For nearly 5 years he discharged most faithfully the duties of this responsible post, and then returned to Delhi. Here he spent his time in publishing a new treatise on the Differential and Integral Calculus, and some able books on the Mahomedan controversy. After about a year and a half he was again recalled to Patiala, where the late Maharaja, on his installation to the gaddi, gave him a *Khillat* and a *Jagir* in recognition of his valuable services, and also appointed him Director of the newly established Department of Public Instruction of his State. As Director of Public Instruction, Professor Ram Chandra was instrumental in laying the foundation of a sound and efficient system of education in the Patiala State. In 1875 he again left Patiala, but on the death of the late Maharaja, he was appointed tutor to H. H. the present Maharaja of Patiala. In 1879 an attack of paralysis obliged him finally to retire from the service of the Patiala State. His position in that State as a Christian gentleman was often beset with great difficulties, but he was nevertheless able by his perseverance and consistent conduct to win the high estimation of all those with whom he came into contact.

Professor Ram Chandra since his return from Patiala had very weak health, but it was not till the 2nd of July that he had that attack of illness which carried him away. He lay on his bed of sickness for above 5 weeks, and his bodily sufferings were great, but God with whom he had walked supported him in his time of need. At his request, portions of Scripture were often read out to him, and prayer offered by his bedside; and though he could speak with difficulty, yet he often, in broken sentences, expressed his full trust in his Divine Saviour, and his desire to depart and be with Christ. Twice the Holy communion also was administered to him, from which he appeared to receive great comfort. At one time his sickness seemed to take a turn for the better, and hopes were entertained of his recovery, but the will of God was otherwise, and so, after lingering on for about a week more, he fell asleep in Jesus on the 11th August, 1880. His funeral took place next morning, and though it happened to be a very wet day, the funeral was attended by many Christians as well as others, who wished to show this last token of affection and respect.

The death of Professor Ram Chandra, though an unspeakable gain to himself, is a heavy loss not only to his widow and children and other immediate relations and friends, but also to the Indian Christian community at large, of which he was such a bright ornament. During a period of nearly 30 years he faithfully served his Divine Master by his tongue, his pen, his purse,\* and his Christian example. He was equally honored and respected by Hindus and Mahomedans as well as Christians. There was not one respectable native who did not know him by name at least, or did not praise him for his blameless life. But now he is gone from among us. Instead however of mourning over our loss we would rather thank our Heavenly Father who enabled his servant to show such a good example for so long, and has now called him to his Heavenly Home to

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\* He sent the Bishop of Lahore annually Rs. 1,000 for benevolent purposes.

receive his reward, and pray that the God of all comfort may console and support those who have been left behind, and by his power raise up many among us to fill the place of his servant now departed, so that the number of true witnesses of Christ may increase, and his name be glorified throughout the length and breadth of the land.

*Indian Christian Herald.*

## 27. REV. DAVID MOHUN.

"DAVID MOHUN," says Sir William Muir, "was an exemplary Christian, a faithful pastor, and a most valuable servant of the Church Missionary Society's Mission." At present only a very brief sketch can be furnished of him, but his biography is in preparation which will afford ample materials.

Mr. Mohun seems to have been born at Chunar in the year 1820. He was baptized and brought up by the Rev. W. Bowley. To complete his theological education, he was sent to Calcutta. After his ordination he was appointed Pastor of the Secundra Mission, near Agra, the members of which were chiefly employed in the Government Press, After the Mutiny, the Press was removed to Allahabad, followed by the greater part of the Christians. Chiefly through the efforts of Sir William Muir, a site was obtained for a village where the Christians might settle. Here, under Mr. Mohun, a church was built, schools erected, and a cemetery set apart, the settlement being called Muirabad. Sir W. Muir says, "He resided with his family amongst his flock there, until his death. A plain and earnest preacher, and a humble and consistent Christian, he was much respected by the Europeans and the Native community."

Besides attending to his immediate charge, Mr. Mohun took a warm interest in the North India Bible, Tract, and Christian Literature Societies.

Latterly his health was affected by a paralytic stroke, which led to his death in December 1893. His funeral was very largely attended. The first part of the service



was conducted in Muirabad Church by the Rev. M. Drummond, the present incumbent, the Rev. G. B. Durrant giving a brief address in Hindustani. At the cemetery, the second part of the service was read by the Bishop of Lucknow and the Archdeacon.

## 28. REV. NEHEMIAH GOREH.

NILAKANTHA GOREH was born at a village, named Kashi-pura, about 50 miles east of Jhansi, in Bundelkhand, on 8th February, 1825. The original home of the family had, in former generations, been in the Konkan. His father was born in Poona, and was taken when a boy to Hindustan. The family afterwards removed to Benares, where young Goreh received his Sanskrit education under two or three very learned Shastras, studying the Vedas, the Nyaya, and Grammar. He says :

“ In early life I was unacquainted with English, and my faith in Hinduism was undisturbed...I despised Christianity, and thought that it was a religion fitted for ignorant *Mlechchas* only, and that it could never be compared with our philosophies, whose doctrines were doctrines of deep wisdom. I was very proud of those philosophies; and I even ventured so far as to undertake the refutation of Christianity. With this object I began to hold discussions with missionaries, read some controversial books, and even wrote in refutation of Christianity, and so I went on for some years.”

To disprove Christianity the young pandit got a copy of the Bible. What struck him most was Christ's sermon on the mount. No mere man, however holy, could preach such a sermon : its author must be Divine. After several conversations with the Rev. William Smith, described in an interesting book called *Dwij*, young Goreh made up his mind to become a Christian. He made known his intention to his father, uncle, and several friends. . He did so that the learned Shastras of Benares should get a full opportunity to dissuade him from becoming a Christian by their arguments, and by proving that the Hindu religion is

true. They held many discussions with him, but they utterly failed to convince him that Hinduism was from God. His love for his father held Nilakantha back for a time, but at last he fell bound to confess Christ before men, and on March 14th 1848, he was baptized, receiving the name of "Nehemiah."

Five years later his Brahman wife joined him, and was baptized with her daughter. Soon after she died. The daughter received an English education, and wrote a small volume of English poetry. The hymn in Sankey's *Songs and Solos*, "In the secret of His presence, how my soul delights to hide," is by her. She now superintends an orphanage at Allahabad.

In 1854 Nehemiah Goreh went to England as the Pandit of the Maharaja Duleep Singh, on which occasion he was introduced to the Queen. After spending 18 months in England, he returned to India. On his way to Benares he held discussions at Poona with learned Shastris. At Ahmednagar he gave 4 lectures to some young men who called themselves deists. Three of them were so much impressed, that they began to study Christianity, resulting in their conviction of its truth. These three were the Rev. Ratonji Naoroji of the C. M. S. at Aurangabad, the Rev. M. Kassimbhai of the American Mission at Satara, and the late Mr. Shahu, Daji Kukade, who was for more than 25 years the Marathi editor of the *Dnyanodaya*, Moulvi Safdar Ali, the recent Extra-Assistant Commissioner of Bhandara, also owed his conversion to the instrumentality of Nehemiah Goreh.

For about 13 years after his return from England, Nehemiah acted as a Catechist and Head master of a Girls' School under the C. M. S. Afterwards adopting what are called "High Church principles," he joined the Gospel Propagation Society. In 1868 he was ordained as Deacon by Bishop Milman, who sent him to start a Mission at Mhow in Central India, and afterwards to Chanda in the Central Provinces. Nehemiah visited England again in 1876, when he was admitted a novice in the Society of St. John the Evangelist. During

his stay of 18 months in England he read a paper at a Missionary Conference at Grantham. At the end of 1877, he returned to India, and proceeded to Indore. In the middle of 1879 he went to Poona, where the remainder of his life was chiefly spent in the Mission House at Panch Howds. Frequently, however, he made journeys to places often widely distant from each other. Sometimes he would be in Bombay delivering lectures to the Jews. At the close of 1882 he paid a visit to Pandharpore. In 1883 a house was taken from him in the heart of Poona, that he might be in easy contact with educated Hindus. In this year he wrote his important work in Marathi, entitled, *Is there any Proof that Christianity is a Divinely-given Religion?* It was written to meet certain religious difficulties of the Pandita Ramabai, not then a Christian. At Calcutta in 1888, he published a series of Lectures, entitled, *Christianity not of Man, but of God.*

During the last years of his life Father Goreh was much engaged in the revision of the Book of Common Prayer in Hindi and Marathi. Gradually his health failed more and more, and on the 29th October 1895, he died, aged 70 years, after having been most tenderly nursed by the Sisters and Brothers of the Society he had joined. It has been remarked :

“The intense devotion and self-denial of the Brahman Missionary, his genuine humility and modesty, as well as his profound erudition, set off the external mode of his life, his poverty, his emaciated look, his plain mendicant-like attire—made him to be regarded by the people generally—European and Indian alike—as a *Sadhu*—the *beau ideal* of a Christian Missionary.”

Nehemiah Goreh first became known as the author of a Hindi work, *Shad Darshan Darpan*, an examination of the six philosophic systems of the Hindus. An English translation of it, under the title of *A Rational Refutation of the Hindu Philosophical Systems*, by Mr. Fitz-Edward Hall, D. C. L. Oxon, Inspector of Public Instruction for the Central Provinces, was published in 1862 by the Calcutta Christian Tract and Book Society. This is one of the most

valuable treatises on the subject in the English language. It is to be regretted that it is now out of print. Of the Hindi original, edition after edition has been issued. "In Calcutta," says the *Dnyanodaya*, "Father Goreh had witnessed the rise of the Brahma Samaj movement and his pen was frequently employed in combating the tenets of this and its sister associate, the Prarthana Samaj in Bombay. He regarded both as humanly devised efforts to provide a half-way home between Hinduism and Christianity, which received under the name of Theism all that was good in its system as a borrowed light from Christianity, while it refused to acknowledge the source whence it was derived, and also arbitrarily rejected what was supernatural and above reason in the same Christian faith. Thus we have from his pen, *A Letter to the Brahmos from a converted Brahman of Benares*, published in Calcutta in 1867. A second edition of this was printed at Allahabad the following year by the North India Tract Society (Price 3 As.) In 1882 the same Society published "*A Lecture to Educated Native Gentlemen of India on the Duty of Accepting the True Religion* (Price 1 Anna); and in 1889, *The Existence of Brahmoism itself a Proof of the Divine Origin of Christianity* (Price 3 As.). This contains the lectures entitled, *Theism and Christianity*, with an appendix in which the argument of the Lectures is further illustrated and supported by the Observations of Bishop Lightfoot, in a Dissertation on the teaching of the Stoic Philosophies." The three preceding pamphlets deserve the attention of Missionaries. With the approval of Father Goreh, the Christian Literature Society published a Short Paper entitled, *The Supposed and Real Doctrines of Hinduism, as held by Educated Hindus*. It is shown that the belief of educated Hindus with regard to God, His Attributes, Creation, &c., are not found in the Vedas, but have been derived from Christianity. (Price  $\frac{1}{2}$  Anna). This is well adapted for general circulation.

In Bombay, in 1887, he published a treatise, containing about 80 octavo pages, bearing the title, '*Proofs of the Divinity of our Lord stated in a Letter to a Friend: In which*

it is also shown that neither Brahmoism nor Prarthana Samajism can be accepted as a substitute for Christianity. The *Tenets of Tukaram, A Treatise especially addressed to the Members of the Prarthana Samaj and Brahmo Samaj of Maharashtra*, is the name of a treatise published in Marathi under the auspices of the Bombay S. P. C. K. in 1892. Several tracts in Marathi deal with points of controversy between the Bene Israel and Christians, and mostly comprise lectures delivered to the Bene Israel of Umarchadu, Bombay, on one occasion or another. Amongst these an especially useful treatise is one entitled—*The Genuineness of the Holy Gospels*, published in 1887.\*.

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### MUHAMMADAN CONVERTS.

Before giving a detailed account of a few Muhammadan converts, some remarks may be made about Mission work generally among the followers of Islam. Out of a total population in 1891 of 287,223,431, Muhammadans numbered 57,321,164. In the Lower Provinces of Bengal, about one-third are Muhammadans; in the North-West Provinces, about one-eighth; in the Punjab, one-half; the proportion is much less in the south. In the Bombay Presidency, it is about one-fifth, in the Madras Presidency, only one-sixteenth.

In South India Muhammadans have received very little attention, and converts have been very few. In Bengal about half of the low-castes became Muhammadans, and a number of the Native Christians in rural missions belonged to them. The Rev. Imad-ud-din gives the following summary of the work in North India :

“During the first half of the century under review, the progress has not been great, nevertheless to some extent converts were gathered in. Agra was the place where discussions were most actively carried on. Abdul Masih, the first Native Minister in the North-West Provinces, was a

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\* *Bombay Diocesan Church Gazette.*

convert from Muhammadanism. During the second half of the period under review, Muhammadans began to come into the Church in large numbers. Sayed Wilayat Ali, of Agra, had the courage to confess Christ, and was baptised with all his family. He suffered martyrdom for the faith in Delhi during the mutiny. Then Mirza Ghulam Ahmad, a member of the royal house of Delhi, came out from the very fort and palace of Delhi, and became a Christian under the name of Mirza Ghulam Masih. About that time a valiant hearted man, Abdulla Athim, declared for Christ in Amballa. Then came a certain Maulvi Walad-ud-din, a member of an honourable family in Delhi."

It is difficult to say exactly how many Muhammadans have become converts, for no separate list is kept in Missions of converts from Islam: all converts are entered alike in the Church of Christ.

"The figures of one of our Churches in the Amritsar District show that in 40 years there have been 956 baptisms, amongst this number there are 152 Muhammadan converts. In the Diocese of the Punjab there are 17 Native Ministers in connection with the Church Missionary Society, of whom no less than 9 are converts from Islam."

A list is given of 115 converts of some distinction in the Punjab and other parts of India except the South. Among them may be specially noticed QAZI MAULVI SAYED SAFDAR ALI, Extra Assistant Commissioner, Bhandara, baptised at Jubbulpore in 1864. The Maulvi was converted through the instrumentality of Nehemiah Goreh. He distinguished himself both by his Christian character and his writings. His *Niaz Nama* is one of the best books on the Muhammadan controversy. It is sold at the Tract Depot, Allahabad, price 3 As. He also published some valuable hymns, *Giza e Ruh*, well adapted to deepen the spiritual life of Indian Christians.\* Price 8 As.

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\* Chiefly abridged from a Paper by the Rev. Dr. Imad-ud-din, prepared for the Chicago Conference, and published in the *Church Missionary Intelligencer* for August, 1893



MUHAMMADAN CONVERTS.

29. ABDUL MASIH,

*The first Muhammadan Minister of the Gospel in India.*

The high distinction of having been the first minister of the Gospel among Muhammadan converts to Christianity, at least in India, belongs to Shekh Salih, who, at his baptism, received the name of Abdul Masih, or servant of

Christ. Shekh Salih was born at Delhi about the year 1765. As his father was a man of some learning who obtained his livelihood by teaching youth, young Salih was early initiated into the mysteries of Persian and Arabic lore under the guidance of his parent. On attaining manhood he went with his father to Lucknow, where he pursued the hereditary vocation, with this difference only, that while the father contented himself with teaching children, the son took to teaching grown up men. He became Munshi or Persian teacher to an English merchant, and afterwards to an officer in the service of the East India Company. Muhammadanism is essentially a missionary religion, and Shekh Salih was so infected with the spirit of proselytism that he persuaded a Hindu servant of the officer whom he taught Persian, to embrace the Moslem faith. The officer reproached Salih for having tampered with the religion of his servant, at which the fiery Muhammadan was so indignant that he left the officer's services, and vowed never to accept employment under any European.

- He then travelled in different parts of the country and betook himself to various sorts of occupations ; but wherever he went, and on whatever occupation he was engaged, he never relaxed his zeal in attempting to make proselytes to his own faith. Nor was his zeal confined to the conversion of idolaters or infidels ; he exhorted his fellow-believers to be as strict as he was in the observance of the Muhammadan ritual. When his wanderings were over, at least for the present, he turned up again at Lucknow, where he had interest enough to be appointed keeper of the jewels of the King of Oudh. But such was the unsteadiness of Salih's character that he did not retain that honourable employment for more than a year. Restless, ambitious and enterprising, he had a hankering after active pursuits, and resigning the tame office of keeper of jewels, he enlisted as a Mahratta trooper and served under Ibrahim Ali Khan, who was one of the generals of the Raja of Janpore.

It was while Shekh Salih was serving as a Mahratta



trooper under Ibrahim Ali Khan that an incident occurred which turned the whole current of his life. The Rajah of Jodpore, Ibrahim Ali Khan's liege lord, had a rival in the person of one Rao Sevak Singh, who is represented to have been an amiable young prince of great bravery. The Rajah sent another of his generals, Mir Khan, to assassinate the Rao. Mir Khan pretended that he had been sent by his master to make an amicable settlement of the differences existing between him and the Rao, and confirmed his declaration by swearing on the Koran. The Rao, not suspecting treachery, came into Mir Khan's tent for an interview. He was received with due honours, but in a short time Mir Khan on some pretence went out of the tent, and as soon as he was out, in a moment the cords of the tent were cut, and the Rao and his attendants were involved in its folds. Mir Khan immediately ordered a massacre. The brave Rao, with a dagger in his hand, cut his way through the folds of the tent; but in vain, for he was overpowered by numbers. The head of Sevak Singh was carried about in triumph, and sent to the Rajah of Jodpore.

This atrocious crime of which Shekh Salih was almost an eye-witness—for though he did not see the head of the Rao while it was in the act of being cut off, he saw the severed head exposed to the public gaze,—raised in his mind a host of serious reflections. The result of those reflections was that he determined to leave the service of so treacherous a Rajah, especially as any day he might be called upon to perpetrate a similar crime. He accordingly gave up soldiering, went to Lucknow, and supported himself by selling green paint. It does not appear that he took kindly to manufacturing and selling paint. After some time he gave up the work, and went to Cawnpore where his father was employed as Persian teacher in the house of a Native gentleman. That native gentleman's house was close to that of the Rev. Henry Martyn, the celebrated missionary-chaplain, who though his immediate vocation was to preach to European Christians, felt like the Apostle Paul that necessity was laid upon him to preach the Gospel to the self-righteous Mussalman and the be-

nighted Hindu. Henry Martyn was in the habit every Sunday of preaching to Hindus and Muhammadans in a lawn in front of his house. As Shekh Salih was living with his father in an adjoining house, he went to hear Martyn preach. It was with no expectation of receiving spiritual benefit that he went—indeed as a follower of the Arabian prophet he looked down upon Christians with pity and contempt. He went merely, as he expressed himself, to see the *tamasha*. It so happened that Martyn had for his text the Ten Commandments. Shekh Salih knew what the Ten Commandments were; he had often heard them expounded by Muhammadan Mollahs; and he had read the expositions of Muhammadan doctors of theology of those Commandments. But he had heard something new and fresh from Martyn. Martyn expounded the Ten Commandments in the light of the Sermon on the Mount. But he did something more. He expatiated on the impossibility of sinful man to observe the Commandments, and the consequent impossibility of obtaining salvation through obedience of the Law, and presented the novel view—novel to Shekh Salih and the other hearers—of the Law being a “schoolmaster” to bring men to Christ. This novel view of the Ten Commandments made a deep impression on the heart of Shekh Salih. He went home, communicated his impression to his father, and expressed his desire to have closer intercourse with so impressive and powerful a teacher of religious truth.

The close intercourse which Shekh Salih sought with Henry Martyn was soon brought about. His father had a friend who was intimately acquainted with the learned Arabian Sabat, who was then living with Martyn and assisting him in translating the New Testament into Urdu. Through his friend, Shekh Salih was engaged in Martyn’s service as a copyist of Persian manuscripts. He entered into this service in May 1810; and took up his abode from that date on Martyn’s premises.

It can hardly admit of a doubt that Shekh Salih was at this time a subject of grace. Martyn’s sermon on the Ten Commandments had created in him an intense desire to be

acquainted with the whole of the Christian truth, and as he could not often have personal intercourse with the missionary, he sought information on the subject from the Christian children who attended Martyn's school. But an opportunity soon presented itself by which he soon acquired a knowledge of the New Testament. The Urdu translation of the New Testament, on which Martyn had been labouring so long with the help of Sabat was now completed; and Shekh Salih, who had some experience of book-binding, was asked to bind it. To Shekh Salih this was a perfect godsend. While engaged in binding the manuscript, he read it through, and believed in what he read. He did not, however, all at once disclose his mind either to Sabat or to Martyn. He meditated and prayed, and thus sought for further light. But a time soon came when he found it necessary to disclose the state of his mind. Martyn's health began to fail, and he had to leave Cawnpore for Calcutta. At this time Shekh Salih disclosed his mind to Martyn, and wished to be admitted into the Christian Church by the rite of baptism. Henry Martyn, whose extreme delicacy of spiritual feeling discovered spots where other people found none, did not think Shekh Salih at that time a subject for baptism. The three—Martyn, Sabat, and Shekh Salih—went down to Calcutta. Martyn set sail for Persia, whence he was not destined to return. Sabat subsequently apostatized to Muhammadanism, and Shekh Salih was baptised in 1811 by the Rev. David Brown of the Old Church, who gave him the name of Abdul Masih, that is the servant of Christ.

Abdul Masih,—for so we shall now call the subject of this biographical sketch—lived in Calcutta for some time after his baptism; but he was so much annoyed and persecuted by his former co-religionists,—for instance he was twice summoned on frivolous pretexts before the Magistrate and discharged after paying costs,—that he left Calcutta and took up his abode at Chinsurah, which was then held by the Dutch Government. His stay at Chinsurah, however, was short, as his talents attracted the notice of a mission-

ary of the Church Missionary Society, who appointed him as one of their catechists. But Providence soon opened for Abdul a more suitable scene of spiritual activity. The Rev. Daniel Corrie, of evangelical memory, the friend and associate of Henry Martyn and David Brown, who afterwards became Archdeacon of Calcutta, and then Bishop of Madras,—was at that time Chaplain at Agra. Though a Chaplain on the ecclesiastical establishment of the East India Company, he, like Henry Martyn and David Brown, was at heart a Missionary. Corrie took the liveliest interest in the spiritual welfare of the vast Hindu and Muhammadan population by whom he was surrounded, and, walking through the streets of the city with his Bible under his arm, preached to them the Gospel. He had returned to Calcutta from a sea voyage for the benefit of his health, and as he required at Agra the services of a Scripture reader and superintendent of schools which he had established in that city, he took up with him in that capacity the Muhammadan convert, Abdul Masih. Of the river trip from Calcutta to Agra we have two interesting narratives, one from the pen of Corrie himself, and the other in Urdu from the pen of Abdul, which is said to have been translated by a lady of rank in Russia into the Russian language. We subjoin here an extract from Corrie's narrative, as illustrating one feature of the character of the subject of this memoir:—

“On leaving Dinapore, our boat went ahead when Abdul's boatmen took the liberty of going into the market without leave. Abdul, desirous to keep up with us, that he might read the Scriptures as usual, said to the Christian children, ‘Come let us take hold of the line, and draw the boat ourselves; which when they hear of, they will be ashamed and come.’ In this way they went about a mile on the bank of the river, when they came where a Muhammadan merchant was purchasing wood. On seeing Abdul, he asked privately of one of the children who he was and was answered, ‘A Christian.’ When the boat came up, the merchant said, ‘Pray, Sir, wait for your boatmen, and do not take that trouble.’ Abdul: ‘They have behaved very ill, and this is the only punishment I can give

them, by trying to shame them.' Merchant: 'But for a man of your appearance to engage in such servile work, is degrading. Do you not feel ashamed yourself, before all these people?' Abdul: 'Before when I was of your religion, I should indeed have felt shame; but I have embraced a religion whose Author was meek and lowly, and now I rather take pleasure in such employment, as by this the pride of my heart is brought down.' Merchant: 'What religion have you embraced?' 'The religion of the Jesus.' 'Yes, I was told true of you:' and here he began to give him some very coarse language. As they stood there some time, Abdul had an opportunity of showing this man some civility, which made him call him hypocrite: and turning to several people who were collected he said, 'See how well this man has learned to disguise his feeling. I gave him abuse, and he returned civility.' Abdul: 'This is not hypocrisy, but what I am taught by my new religion. Before, you are aware, had you used such language to me, I should perhaps have fought with you, but now I am taught to pray for my enemies.' Then taking out St. Matthew's Gospel, he began to read in the fifth chapter. The merchant was ashamed; and, after some further conversation, begged he might have a copy of the Gospel, as did also another person, who had been present toward the conclusion!"

Abdul arrived at Agra on the 18th March, 1813, and began to work zealously in the Lord's vineyard. He taught little children in schools; he preached to adults in the streets and in the bazaars. His preaching attracted crowds of people. When he preached in the native part of the town, "even the tops of houses were covered with Muhammadans anxious to hear." Nor was the preaching unattended with fruit. Corrie writes in December, 1813,—"Since our arrival at this place, in March last, forty-one adults, and fourteen children of this, have been baptized, and all continue to walk in the truth."

In August 1814 Corrie left Agra on account of ill-health for Calcutta, and afterwards for England, leaving the Mission and the Christian congregation to the joint care of Abdul and Mr. Bowley, who was subsequently known as Bowley of Chunar, at which place he laboured for many years as a missionary. Through their united exertions, with

the blessing of the Lord, which is all in all, the Agra Mission grew and prospered. After Abdul had laboured as a catechist for eight years, it was thought desirable, especially as he had been an instrument in the hands of God of turning many souls to righteousness, to ordain him as a minister of the Gospel. The Church Missionary Society requested Dr. Middleton, the first Anglican Bishop of India, to ordain Abdul Masih to the holy ministry. The Bishop did not think that by his Letters Patent he was authorized to ordain missionaries. Abdul Masih therefore received Lutheran ordination at the hands of the Lutheran missionaries of the Church Missionary Society. This happened at Calcutta in the year 1821. After his ordination he went up to Agra, and took charge of his congregation at Kuttra in the heart of the city. As he had some knowledge of medicine, according to the system of the Arabian *Hakims*, he acted like a medical missionary, and while curing the bodily ailments of his patients he directed them to the Great Physician of souls.

It was while Abdul was thus variously and usefully employed at Agra, that the accomplished and amiable Bishop Heber went to that city in the winter of 1824, in the course of his visitation. He was much pleased with what he saw and heard of Abdul Masih, and regarded him as a fit subject of episcopal ordination. He was accordingly episcopally ordained, in the following year, in the old Cathedral of Calcutta, now St. John's Church.

On his return from Calcutta he visited his aged mother at Lucknow and other relatives, some of whom, his brother and nephew, had embraced the Christian faith. As Lucknow was then not British territory, Abdul had, in his former visits, met with considerable opposition and even persecution in that city; and on one occasion he had to run away from it for his life. He did not now meet with the same opposition. He wished to spend his last days among his relatives, and the Church Mission Committee did not throw any obstacles in his way. But Abdul was no longer as useful as before. His infirmities grew upon him, and his corpulency prevented him from going about

easily from one place to another. He suffered a long time from boils, one of which turned out to be a carbuncle, and Dr. Luxmore, the Residency Surgeon, took him to his own house for treatment. But Abdul's days were numbered. In the evening of the 4th March, 1827, the day on which he died, he requested that the 4th chapter of John's gospel should be read to him. After the reading was over, he said, "thanks be to God." He then requested that a favourite hymn of his own composition should be sung. The hymn, literally translated, is as follows :—

Beloved Saviour, let not me,  
In thy fond heart forgotten be;  
Of all that decks the field or bower,  
Thou art the sweetest flower.  
Youth's morn has fled, old age come on,  
But sin distracts my soul alone;  
Beloved Saviour, let not me,  
In thy fond heart forgotten be.

Shortly after this hymn was sung, the first Muhammadan minister of the Gospel in India slept in Jesus.

*Rev. Lal Behari Day.*

### 30. REV. JANI ALLI, M. A.\*

MR. JANI ALLI was a native of Hyderabad, the exact place of his birth not being known. He belonged to a respectable Persian family, the father being a merchant. He was born about the year 1838. We are not aware of the circumstances which led Mr. Jani Alli's parents to Masulipatam, but we are told in Mr. Noble's Life that he joined the Mission School started at Masulipatam by Mr. Noble in 1853. He studied in the School for two years, during which time he came under the influence of Robert Noble and there came a turning point in the life of young Jani Alli, for he renounced Muhammadanism and became a disciple of Christ in March 1855. He was seventeen years of age when he was baptized; and along with him two

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\* Jani Alli was baptized in the Telugu country, but he is included here among Muhammadan converts as he was not a Telugu by birth.

Brahman young men were also baptized, S. Mulaya and G. Kristnaya, of whom the latter is a clergyman of the C. M. Society at Ellore. After baptism Mr. Alli was a teacher in the school. Mr. Noble, writing to his friends, often testified to the steadfastness in the faith of this "superior young Mussalman," as he called him. After serving for some time as a teacher, Mr. Alli seems to have joined the postal department, and subsequently secured a good appointment in another department in the Berars. His one great object was to serve his Master, and even when he was in secular employ he did all in his power to advance the cause of Christianity. Many a young convert has he helped with money and otherwise at a time when such help was most needed.

In 1873 he visited England in company with Mr. and Mrs. N. Subrāmanyam. His original object was to study for the bar; but he was led to alter his purpose, and joined Corpus Christi College, Cambridge, the College of Ragland and Meadows, with a view to study for the ministry. He made a very large circle of friends while at College. His quiet, unobtrusive manner, his high culture and gentlemanliness, which was in his case instinctive, made him exceedingly popular with his fellow-undergraduates and other members of the University. The late Mr. Pott, the well-known mathematician, was one of his intimate friends. Even out of Cambridge Jani Alli was highly appreciated everywhere, and was in great requisition at Missionary meetings. The service that he rendered to the cause of Missions and to that of the Church Missionary Society in particular, was of the most solid and valuable kind. Mr. Jani Alli studied for honours in philosophy, but his health did not permit him to appear for the final examination, though the examiners allowed him an *Aegrotat* degree. He took his degree in 1876, and in the following year he was ordained.

He offered his services to the Church Missionary Society, and it was first proposed that he should take up work in the High School at Hyderabad, Sindh. But his own thoughts turned to Bombay. He there desired to open a hostel for



**Native Christian Students.** Some warm Christian friends in England kindly offered the necessary funds for three years, and Mr. Alli was allowed to proceed to Bombay, where he carried on effective work up to 1882. He also taught for three hours a day in the Robert Money School.

For part of 1882 and 1883 Mr. Alli was in England, seeking to win new interest among friends on behalf of India. But fresh plans for the future were maturing for him. The Decennial Conference of Indian Missionaries in Calcutta urged upon the Home Society the claims of Mission work among Muhammadans in Bengal, to whom no Missionary was then assigned. Mr. Alli was very reluctant to leave Bombay; but the call was urgent, and he could not bring himself to turn from it. Writing in 1892, he says, "After my experience of eight and half years in Calcutta, I can say truly that God led me there, and it was God's will that I should go there."

On his arrival at Calcutta, Mr. Alli threw himself with characteristic energy and devotion into school work. But school work, though so engrossing, was only a part of his manifold labours. House-to-house visits, a most unattractive duty in many cases, to old and proud Moslems of high rank or official position; bazaar preaching; public discussions where his courteous patience and ability in the give-and-take of eager debate were remarkable when often, as a Shiah, he had at the very outset to calm the opposition of the Sunnis, and overcome their reluctance even to listen to his arguments.

He erected an excellent school building in Garden Reach Road, which was attended by more than 300 pupils. At Matyaburj there were over 150, very many being Mussulman boys.

Thus the years passed on with "patient continuance in well-doing," the daily round of school work which gave him much encouragement, visits, and preaching. Baptisms were occasional; young converts from Islam and others sometimes resided with him.

In 1892 Mr. Alli again visited England, with the main

purpose of raising funds for new buildings at Matyaburj. He returned to India early in 1893, where in Calcutta he was welcomed with enthusiasm by Christian and non-Christian friends. After his return his health was not satisfactory. He looked wistfully for aid. "A second man at Calcutta for the Muhammadan work," was the burden of his appeal for many a year. Ere he was stricken down, he heard with joy of the appointment of a missionary.

Paralysis suddenly developed itself. For weeks there was apparently unconsciousness; and on the evening of October 15th, 1894, he passed away peacefully to his rest.\*

### 31. REV. IMAD-UD-DIN, D.D.

MAULVI IMAD-UD-DIN is a lineal descendant of the famous Muhammadan saint Qutub Jamal, who again is a descendant of the ancient royal house of Persia. He says, "I know my forefathers by name for the last thirty generations. They were all Muhammadans, and amongst them have been some renowned champions of the faith of Islam." His ancestors were inhabitants of Hansi, but his grandfather removed to Paniput, 53 miles north of Delhi, and here Imad-ud-din was born about 1830. He was the youngest of four brothers. In his autobiography he says:—When I was fifteen years old I left my friends and relatives for my education, and went to Agra, where my brother, Moulvie Karim-ud-din, was the head master in the Urdu language. I remained there a long time under him to receive instruction; and as my only object in learning was, in some way or other, to find my Lord, as soon as I had leisure from the study of science, I began to wait on fakirs and pious and learned men, to discover the advantages of religion. I frequented the mosques and the houses set apart for religious purposes, and the homes of the Moulvies, and carried on my studies in Mohammedan law, the commentaries of the Koran, and the traditional sayings of Mohammed; and also in manners,

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\* See *From Islam to Christ: some Memoirs of the late Rev. Jani Alli*, by the Rev. Philip Ireland Jones. *C. M. Intelligencer*, January, 1895.



logic, and philosophy. Even when I was a student, and knew nothing of the Christian religion, I had some doubts in my mind respecting Mohammedanism, in consequence of intercourse I had had with some Christians; but the taunting curses of the Moulvies and Mohammedans so confounded me, that I quickly drew back from all such thoughts. Even my friend, Moulvie Safdar Ali, Deputy Inspector of Schools in Jubbulpoor, who was then my class-fellow in the Agra (Government) College, and a most bigoted Mohammedan, although I can testify to his conscientious principles and consistent practical conversation and attainments, deeply regretted the existence of my doubts, as soon as he discovered them. He told me at once that I was going astray from the right path, and that the Christians had led me astray, although I had not even read their books on Mohammedanism; and he bid me put away all such

thoughts from my mind, and carefully and attentively read the Mohammedan works, and thus find out what is true. Moulvie Safdar Ali then took me with him to Moulvie Abdul Halim, one of the retinue of the Nawab of Banda, who was a very learned man, and a Mohammedan preacher. I was at that time reading Hamdullah's work. I stated to him my objections, and although he was unable to answer them, he repeated several verses from the Koran, and showed so much temper that we both were soon weary of him, and got up and went away. From that day I gave up all idea of disputation and controversy, and began to take great pains in acquiring knowledge. Without troubling myself with any other concerns, I read steadily night and day, and continued doing so for eight or ten years; and as I read under the conviction that all knowledge was a means of acquainting myself with the Lord, I believed that whatever time was spent in its pursuit was really given to the worship of God.

In short, when the necessary attainments in the outward knowledge of religion had been acquired, and I had become brimful of Mohammedan bigotry from it, I became entangled in another snare which the learned Mohammedans have placed in the path of the seeker after truth, by which he can hardly fail to be greatly deceived, and may even spend his whole life in vain. The Mohammedans always at first, and for a long period of time, set forth before enquirers after truth the outward rites of their law, and their bodily exercises, and unprofitable stories, and the affinities of words used in their controversies. They then tie him by the leg with a rope of deceit, in order to make him sit down and rest contented, by telling him that what he has already learnt consists merely of the *outward* ordinances of Mohammedanism, and the science of their common-place book; but that if he wishes to prosecute his studies, and investigate the realities of religion, and thus attain to the true knowledge of God, he must go to the fakirs and the Mohammedan saints, and remain in attendance on them for many years, because they possess the *secret* science of religion, which has been handed down by succession

from heart to heart, amongst the fakirs, from the time of Mohammed, and which secret science is the fruit of life.

The person who entangled me in this calamity, and thus deceived me, was Doctor Wuzeer Khán, who had come to Agra as sub-assistant surgeon. He was a most bigoted Mohammedan, and thought himself to be amongst the number of the saints. This secret science of religion is called mysticism; and learned Mohammedans have written and stored up large libraries of books about it, which they have compiled from the Koran and from the Traditions, and from their own ideas as well, and also from the Vedants of the Hindoos, and from the customs of the Romans and Christians, and Jews and the Magi, and from the religious ceremonies of monks and devotees. It altogether has to do with the soul, and had its origin in the spiritual aspirations of the Mohammedans of bygone days, who were really seekers after the truth, and who, when the cravings of their souls could find no satisfaction in any of the mere Mohammedan doctrines, and their mental anxieties could find no rest in any way, were in the habit of collecting together all kinds of mystical ideas, with the view of giving comfort to their minds. If only, when they were in such a frame, the Old and New Testaments had been placed in their hands, and they had become acquainted with the writings of the Prophets and Apostles, they would have found out the true knowledge of God, and would never have remained Mohammedans. But Mohammed from the very first devised a plan for cases of this kind. He forbade his followers to read either the Old or the New Testament; and when once the Caliph Omar kept reading the pages of the Old Testament in his presence he became very angry, and asked them whether the Koran alone was not sufficient for them. This practice of not reading the Bible prevails amongst Mohammedans even to the present day; and if ever they see this holy book in the hands of any Mohammedan, they call him accursed. And Mohammed, according to his views, did well in forbidding it; for he knew well that any one who ever read this holy Word of God would never approve of his Koran.

As soon as I was entangled in this subtle science, I began to practise speaking little, eating little, living apart from men, afflicting my body, and keeping awake at nights. I used to spend whole nights in reading the Koran. I put in practice the Qasida Ghousia, the Chahal Káf, and the Hisb ul Bahar, and constantly performed the Marágiba Majáhida, and the special repetitions of the Koran, and all the various special penances and devotions that were enjoined. I used to shut my eyes and sit in retirement, seeking by thinking on the name of God to write it on my heart. I constantly sat on the graves of holy men, in hopes that, by contemplation, I might receive some revelation from the tombs. I went and sat in the assemblies of the elders, and hoped to receive grace by gazing with great faith on the faces of Sufis. I used to go even to the dreamy and intoxicated fanatics, in the hope of thus obtaining union with God. And I did all this, besides performing my prayers five times a day, and also the prayer in the night, and that in the very early morning and at dawn; and always was I repeating the salutation of Mohammed, and the confession of faith. In short, whatever afflictions or pain it is in the power of man to endure, I submitted to them all, and suffered them to the last degree; but nothing became manifest to me after all, except that it was all deceit.

Whilst all this was going on, Doctor Wuzeer Khán and Moulvie Mohammed Mazhar, and other leading Mohammedans, appointed me to preach the Koran and the Traditions in the large royal mosque at Agra, with the view of opposing the Rev. Dr. Pfander. I remained there preaching and expounding the Commentaries and Traditions, &c., for three years; but the following verse from the Koran was all the time piercing my heart like a thorn: "Every mortal necessarily must once go to hell: it is obligatory on God to send all men necessarily once to hell and afterwards He may pardon whom He will." Learned Mohammedans have always been greatly perplexed about the meaning of this verse. They have interpreted it in many different ways; and they cannot find in any verse in the whole Koran any

better hope than this respecting mediation with God. When I thought about it, I was always greatly confounded. Some, indeed, say that Mohammed will himself be the mediator with God on behalf of his followers, and that the object of the Mohammedan religion is to set this forth; but the Mohammedans have no proofs to give for any such pretensions, for it is nowhere written in the Koran that Mohammed is their mediator. The very learned Jelal-ud-din Siútu has indeed written a book on the subject, in which he has given proofs of this assertion from the Traditions. I received some little comfort in reading his book, but I did not then know that it was taken only from the Traditions, on which the reliance that may be placed is just in proportion to their worth. Some again say that Mohammed can in no way mediate on behalf of man with God, and they give good proofs of their assertion from the Koran itself; but the Sunis do not accept them, although the Wáhabis believe them. Many other ideas respecting mediation are brought forward in the pages of Mohammedan authors, but by reading them men's minds become only the more perplexed.

In the midst of thoughts like these my only comfort was in engaging in more constant acts of worship. I retired into my private chamber, and with many tears I prayed for the pardon of my sins. I often went and spent half the night in silence at the tomb of Shah Abul Ala. I used to take my petitions with joy to the shrine of Calender Bo Ali, and to the threshold of the saint Nizam-ud-din, and often to the graves of the elders. I sought for union with God from travellers and fakirs, and even from the insane people of the city, according to the tenets of the Sufi mystics. The thought of utterly renouncing the world then came into my mind with so much power, that I left every body, and went out into the jungles, and became a fakir, putting on clothes covered with red ochre, and wandered here and there, from city to city, and from village to village, step by step, alone, for about 2,000 cos (2,500 miles), without plan or baggage. Faith in the Mohammedan religion will never, indeed, allow true sincerity

to be produced in the nature of man; yet I was then, although with many worldly motives, in search only of God. In this state I entered the city of Karúli, where a stream, called Cholida, flows beneath a mountain, and there I stayed to perform the Hisb ul Bahar. I had a book with me on the doctrines of mysticism and the practice of devotion, which I had received from my religious guide, and held more dear even than the Koran. In my journeys I slept with it at my side at nights, and took comfort in clasping it to my heart whenever my mind was perplexed. My religious guide had forbidden me to show this book, or to speak of its secrets to any one, for it contained the sum of everlasting happiness; and so this priceless book is even now lying useless on a shelf in my house. I took up the book, and sat down on the bank of the stream, to perform the ceremonies as they were enjoined, according to the following rules:—The celebrant must first perform his ablutions on the banks of the flowing stream, and, wearing an unsewn dress, must sit in a particular manner on one knee for twelve days, and repeat the prayer called Jugopar thirty times every day with a loud voice. He must not eat any food with salt, or anything at all, except some barley bread of flour, lawfully earned, which he has made with his own hands, and baked with wood that he has brought himself from the jungles. During the day he must fast entirely, after performing his ablutions in the river before daylight; and he must remain barefooted, wearing no shoes; nor must he touch any man, nor, except at an appointed time, even speak to any one. The object of it all is that he may meet with God, and from the longing desire to attain to this, I underwent all this pain. In addition to the above, I wrote the name of God on paper during this time 125,000 times, performing a certain portion every day; and I cut out each word separately with scissors, and wrapped them up each in a little ball of flour, and fed the fishes of the river with them, in the way the book prescribed. My days were spent in this manner; and during half the night I slept, and the remaining half



I sat up, and wrote the name of God mentally on my heart, and saw Him with the eye of thought. When all this toil was over, and I went thence, I had no strength left in my body ; my face was wan and pale, and I could not even hold up myself against the wind. The treasurer, Táj Mohammed, and Fazl Rasul Khán, the minister of the Rajah of Karálí, took much care of me, and became my disciples. Many people of the city, too, came to me, and became my disciples, and gave me much money, and revered me greatly. As long as I remained there I preached the Koran constantly in the streets, and houses, and mosques, and many people repented of their sins, and regarded me as one of the saints of God, and came and touched my knees with their hands. But still my soul found no rest ; and in consequence of the experience I had had, I only felt daily in my mind a growing abhorrence of the law of Mohammed. When I arrived at my home, after traversing 200 cos more, the readings of the Koran and my religious performances had become altogether distasteful to me ; and during the next eight or ten years, the examples of the Mohammedan elders, and their holy men, and moulvies, and fakirs, whom I used to meet, and my knowledge of their moral character, and of the thoughts that dwelt in their hearts, and their bigotry, and frauds and deceits, and their ignorance, which I used to observe, altogether combined to convince my mind that there was no true religion in the world at all. I had got into the same state of mind that many learned Mohammedans have been in under similar circumstances. I once had thought that Mohammedanism was the best of all religions on earth, because Moulvie Rahmut Ullah and others had, in their presumptuous belief, proved Christianity to be false, and also because I had been present at the great controversy which the Mohammedan learned men had held with Dr. Pfander in Agra. I had read the Istifsár, the Azulut ul Wahám, and the Ijáz Isawi,\* which the Mohammedans had written to confute

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\* The Ijáz Isawi, published in 1853, appears to be one of the chief weapons used by the Mohammedans of North India against Christianity. It

Christianity. I had therefore believed Christianity to be untrue; and always, even in my sermons, I had pointed out what I believed were its errors to my disciples; so much so that when one day I was preaching in the great mosque in Agra, and Dr. Henderson and another English gentleman, who were Government Inspectors of Schools in the Meerut and Bahar circles, had come to the mosque with Moulvie Kareemuddeen to hear the preaching, and I was just then speaking to the Mohammedans about the Christian religion, my bigotry was so great, that even the presence of the rulers of the country did not restrain me. In short, I was a vehement opponent of the Christian religion; but experience had now also shown me something of the state of the Mohammedans. I therefore became convinced in my own mind that all religions were but vain fables; and that it was better for me to live in ease and comfort myself, to act honestly towards every body, and to be satisfied with believing in the unity of God. For six

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professes to be written from acknowledged Christian sources, and parades, at its commencement, a list of no less than 216 Christian authors, of all countries, and churches, and sects, from Clements and Ignatius down to Scott and Paley; and boasts that it has proved, from references to Luther, Calvin, Cranmer, and Zwingle, as well as to Pearson, Patrick, Horne, and Milner, that both the Old and New Testaments, as they now are, are full of defects. Its authors, Moulvie Ramhut Ullah and Doctor Wuzeer Khan, were the champions of Mohammedanism against Christianity in the celebrated Agra controversy with Dr. Pfander and Mr. French; and true to their creed, they were amongst the first to take up more material weapons against the same Christianity during the mutiny of 1857, when they were proved guilty of offences, for which one of them at least could not be pardoned by the Queen's amnesty. The one of them is now in Mecca, and the other a proclaimed outlaw in Constantinople; where, four months ago (in order to counteract the effects of the Turkish edition of Dr. Pfander's *Mizân-al-Haqq*), he published another garbled and untrue statement of the Agra controversy, which, according to his own account, was "translated into Turkish by the learned Iskander Ebn Mohammed, of Cashmere, and is accepted, and agreed to, and approved of, by the Council of Instruction, the Grand Council (i.e., by the whole Turkish Government), as well as by the Ulema and the learned generally." It is a remarkable fact, that of the other moulvies who took part in the above-named Agra controversy, no less than three have already embraced Christianity, two of the three being acknowledged by all to be very learned men, namely, Moulvie Safdar Ali, of Jubbelpore, and the late convert, Moulvie Imad-ud-din.—*Extract from the Umrilcar Report for 1866.*

years my mind remained afflicted with these foolish thoughts; and, taking hold of some of the leading principles that were the results of my past experience, I reasoned on them in such a way that I put my trust in them.

When I came to Lahore, and the people saw that I was not living in conformity with the law of Mohammed, the leaders of the religion began to censure me; for although, in a certain manner, I still believed that Mohammedanism was true, I no longer thought myself to be bound by its requirements. But at times, when I thought of my death, when I must leave this world, and thought of the judgment-day of the Lord, I found myself standing alone, powerless, helpless and needy, in the midst of fear and danger. So great agitation used to come over my soul, that my face remained always pale, and in my restlessness I often went to my chamber and wept bitterly. I was so perplexed, that at times I used to tell the doctors that it was some disease that made my mind restless against its will, and that, perhaps, I might some day even kill myself. Tears were my only relief, but they used to give me different kinds of medicine that did me no good at all, and this again only angered me.

From the time of my coming to Lahore, I have been employed under Mr. Mackintosh, the head master of the Lahore Normal School, a learned and very religious man. I here heard of the conversion to Christianity of Moulvie Safdar Ali at Jubbulpore, which greatly amazed me. For some days I wandered about speaking harshly of him, and many evil thoughts respecting him came into my mind; but gradually I remembered that Moulvie Safdar Ali was a true and just man, and I began to ask myself how he could have acted in such a foolish manner as to leave the Mohammedan religion. I then thought that I ought to begin to dispute with him by letter about it, and I determined that I would do so fairly and without bigotry. With this object I procured the Old and New Testaments, and also got together copies of the *Istifsâr*, and the *Ijâz Isawi*, and the *Izâlut ul Wahâm*, and other controversial books; and I asked Mr. Mackintosh kindly to read the English

New Testament with me, and explain it so that I might investigate its truth. He undertook to do this gladly. When I had read as far as the seventh chapter of St. Matthew, doubts fixed themselves upon my mind respecting the truth of Mohammedanism. I became so agitated that I spent whole days, and often also whole nights, in reading and considering the book; and I began to speak about them, both with Missionaries and Mohammedans. Within a year I had investigated the whole matter, chiefly at nights; and I discovered that the religion of Mohammed is not of God, and that the Mohammedans have been deceived, and are lying in error; and that salvation is assuredly to be found in the Christian religion. As soon as this had become evident to me, I made everything known to my Mohammedan friends and followers. Some of them became angry; but some of them listened in my private chamber to the proofs I gave them. I told them they ought either to give me satisfactory answers to these proofs, or else to become Christians with me. They said quite plainly that they knew that the religion of Mohammed was not true; but asked what they could do, when they were afraid of the opposition of the world, and of the reproaches and curses of ignorant men. In their hearts they said they certainly believed Christ to be true, and that Mohammed could not be the mediator of the men of his religion, but they were unwilling, they said, to lose the esteem of the world. They then urged me not to make my faith public, but to call myself outwardly a Mohammedan, and yet in my heart to believe in Christ. Others told me that Christ's religion was both right and reasonable, but that they could not comprehend the Trinity, and how Christ is the Son of God, and that on this account they would not embrace it. Others said they did not approve of the habits of some Christians, and that therefore they would not join themselves to them.

The extent of their faith became thus evident to me by their own confessions. I committed them all to God, for, besides praying for them, I knew not any thing else I could do to them; and I went myself to Umritsar, and received

baptism from the Rev. R. Clark, of the Church of England; and the chief reason why I went to be baptized by him was, that he was the first Missionary who had sent me the message of the Lord by letter to Lahore, and I therefore thought it right to be baptized by him; and, besides this, I thought much of his devotedness and zeal. I then wrote the book called the *Tahqiq ul Imán* (the "Investigation of the True Faith") for those Moulvies who are living without any anxiety in consequence of their faith in Mohammedanism; and I am now preparing another work,\* of which there is the greatest need, and I ask for God's help in it. If, according to my desire, God should help me to complete it, I hope to make manifest the glory of the Lord by it, and that it may prove very useful.

I have received great advantages in religious matters from the Rev. W. C. Forman and the Rev. Isura Das Moitra. Having associated myself with them in Lahore, I attend their church with much benefit. I have been very greatly helped also by the Rev. John Newton, who has been the means of solving many of my religious difficulties. Since my entrance into the grace of our Lord Jesus Christ, I have had great peace in my soul. The agitation of mind and restlessness of which I have spoken have entirely left me. Even my health is improved, for my mind is never perplexed now. By reading the Word of God I have found enjoyment in life. The fear of death and of the grave, that before was a disease, has been much alleviated. I rejoice greatly in my Lord, and my soul is always making progress in His grace. The Lord gives peace to my soul. My friends and acquaintances, and my disciples and followers, and others, have all become my enemies. At all times and in all manners they all try to afflict me; but having found comfort in the Lord, I think nothing of this, for, in proportion as I am dishonoured and afflicted, He gives me peace and comfort and joy. Amongst my relatives, only my brother, Moulvie Karim-ud-din, and Moonshee Khair-ud-din, and my relative, Mohammed

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\* The reply to the *Ijaz Isawi*.

Hosein, and my father, still write to me, and show me any affection. With these exceptions, all my relatives and friends are turned away from me. I therefore pray for them. May God give them grace, and open the eyes of their minds, that they also may be partakers of the everlasting salvation of the Lord, through the grace of our Lord Jesus Christ ! Amen.\*

The writer of the foregoing was baptized by the Rev. Robert Clark, C. M. S. at Amritsar in April 1866. On the 3rd December, 1863, he and his brother Munshi Khair-uddin, supported their aged father, Moulvie Suraj-uddin, to the communion rails, where they were confirmed. On December 6th he was ordained by the Bishop of Calcutta as a Deacon. The degree of D. D. was conferred on him in 1884 by the Archbishop of Canterbury. He is the author of 24 Christian books, averaging 115 pages each. One of his latest works is an Urdu translation of the Koran. He now labours in Amritsar. His works may be obtained from the Bible and Book Depôt, Lahore or Allahabad.

## PANJABIS.

The Panjab contains 111,000 square miles, with a population of about 21 millions. Panjabi is spoken by about 18 millions in the Panjab and Sind. Hindi and Urdu are also current, and Pushtu is the language of the Afghans. The Sikhs, about 2 millions in number, inhabit the Panjab.

*Missions.*—The American Presbyterians first commenced work in the Panjab at Ludhiana in 1834. In 1852 the first Missionaries of the Church Missionary Society settled at Amritsar. Other Missions followed.

In 1890 there were in the Panjab 91 Foreign Missionaries, 6,034 Communicants, and 20,729 Native Christians.

### 32. MR. RALYA RAM.

Ralya Ram, one of the earliest and most prominent converts connected with the Church Mission in the Panjab, was born at Amritsar, where his family had been long

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\* Abridged from his autobiography.

domiciled, in the year of 1847. He was a Khatri of the Rore *gôt*, and his father was a shopkeeper in a small way. Most of the details that follow have been given by Munsif Sher Singh Bajwa, an intimate friend of Babu Ralya Ram for the last 28 years. As a boy Ralya Ram attended the Mission School at Amritsar. There he passed the Calcutta University Entrance Examination, and continued in connection with the school as a master. For years he was searching for the truth, or perhaps we should rather say, for strength to confess it, along with like-minded friends. In 1867 Babu Keshab Chander Sen visited Amritsar and Ralya Ram attended his lectures. For a time he imagined that in the Brahmo Samaj he had found the true union of Hinduism and Christianity, but at last it left him unsatisfied. Still, throughout his life, Ralya Ram entertained a warm regard for Brahmos, and a high opinion of their moral and religious earnestness. While in this state our friend, with others like-minded, would attend the Mission Church and meet for private prayer, till on the point of asking for baptism. Then they would shrink back, and discontinue prayer, till they were irresistibly drawn again to it by a restless longing. In March 1870 the time for decision came. Ralya Ram wished to be baptised together with his friend Sher Singh, then a Government School teacher some distance off. He wrote that he was going to be baptised on the 28th of March by the Rev. Townsend Storrs (now Head Master of Doncaster Grammar School). Sher Singh could not come in time, and Ralya Ram was baptised alone, his friend following on the 11th April. As a dutiful son Ralya Ram had hitherto made over all his pay to his parents, and in return they straightway turned him out with 12 annas in his pocket. But God prospered him.

In 1872 he passed the Pleaders' Examination, and since that time he carried on his profession with a steady regard for truth and honesty. Of late years especially his character for probity and careful investigation caused him to be entrusted with a great many of the arbitrations known in Indian legal practice as commissions, and he was in receipt of a considerable income.

Before his baptism Babu Ralya Ram had refused to yield to the pressure of his relatives, who urged him to betroth his infant daughter, a decision which we wish had been imitated by all high caste converts. Ever since then he maintained a firm Christian profession, but at the same time kept more in touch with his Hindu friends and relatives than almost any of our Panjabi Christians. At the marriage of his daughters, *neondra* (the marriage contributions in money from friends and relatives) was poured into his coffers, as into those of any well-to-do Hindu, and at the time of his funeral and afterwards the Hindu women of the neighbourhood came to mourn with his wife in thorough native style. It may be that the rules and customs of Christian life and worship to some extent suffered in this process, but we know that our friend towards the end of his life began to see the importance of this aspect of Christianity more than he had; and we believe that the example which he set of a happy Christian family life in true Punjabi fashion was a most salutary one for our community. His conduct had its reward in eventual reconciliation with his relatives, the father excepted, who died a few days after his eldest son's baptism. But a year later in 1871 his wife returned to him and was baptised after a long period of waiting. The youngest brother, Narayan Das (known to many of us by name) was baptised about 1879 and died in 1890, after working for some years with great devotion as a member of the Salvation Army. The second brother, Doulat Ram, remained a Hindu and opposed Ralya Ram in many ways. Ralya Ram had a Christian's revenge. After his brother's death in 1891 he carefully and lovingly administered his estate and took thought for his family, and the mother, who for 21 years had not spoken to him, relented and was reconciled.

Babu Ralya Ram has left a family of five sons and three daughters. Of the latter two are married, one to Mr. R. C. Singha, Deputy Settlement Superintendent of Sialkot, the other to Dr. Inayatullah Nasir, now Officiating Assistant Surgeon at Batala. Mrs. R. C. Singha was largely educated by her father. She passed the Entrance Exam-



ination and became particularly proficient in Persian. For some time Mrs. Singha had charge of the Municipal Girls' Schools in Amritsar, and is now doing the same work in Sialkot. Unlike many educated Punjabis, Ralya Ram remained a diligent reader all his life, and was ever interested in discussing and hearing of new books. To not a few of his friends he was a mine of literary information.

Since the establishment of the C. M. S. Native Church Council in 1877, Babu Ralya Ram held the post of Secretary till March last when he resigned it. He was then already feeling weakened in health. In August, 1892, carbuncle appeared, and the disease presently became complicated with severe diabetes to which the patient succumbed after two days' unconsciousness. One of his last conscious acts was to ask his daughter to read the 103rd Psalm and to sing "Abide with me" in Urdu. Later on he roused himself to settle the details of an outstanding account and dying left no debts, though little fortune. His family sorely miss a most true and loving husband and father, and his friends sorrow deeply for the genial presence, ready sympathy and faithful affection of a true man and Christian.

H. U. W.

To the foregoing brief sketch by the Rev. Dr. Weitbrecht, may be added the testimony of A. L. O. E.:

It is thus that we regard the passing away from amongst us of one of the most distinguished members of the Native Church, BABU RALYA RAM of Amritsar. This talented pleader in his early manhood took up the cross to follow His Lord, cutting himself away from home ties, enduring the anger, nay the cursing of a Hindu father, and through a long course of years the alienation of a mother, who counted him as one already dead. The ordeal was severe, but the Christian convert endured it, and reaped—even on earth—blessings outweighing his loss. The tree planted by the living waters visibly flourished.

Many acts of generous kindness done by one whose very countenance bore the impression of a genial spirit, and a mind at peace, might be recorded. Many will remember

a scene in Amritsar. Narain Das, a younger brother of Ralya Ram, after a considerable lapse of time, also became an earnest Christian. This enraged D,—another brother, a bigoted Hindu, who actually brought a charge into court against a missionary, for baptizing Narain Das. The case of course fell to the ground, but Ralya Ram's presence at the trial gave D. an opportunity of openly insulting an elder member of his family. In defiance of the reverence usually shown by Hindus to eldest brothers, D. actually knocked off Ralya Ram's turban, and struck him in open court.

"What did you say to him?" asked the writer of the insulted Christian.

"I said nothing," was the quiet reply.

But can we suppose that Ralya Ram *did* nothing to make his Hindu brother repent of his insolence? He took a Christ-like revenge. When the Hindu fell ill, it was his brother who nursed and cared for him; when D. died, it was Ralya Ram who watched over the interests of his widow, and who generously paid his brother's debts.

All this is known to a large circle, but another incident in a remarkable life may be new to my readers.

The first Hindu who dared to be baptized in Batala was exposed to bitter persecution. After some lapse of time this persecution took the form of a false accusation against him, and the converted Brahmin was brought before a Magistrate chained like a felon. The charge against him could not be proved, but the case was adjourned, to be settled at Gurdaspur. This station is more than 40 miles from Amritsar, an inconvenient distance, when there was as yet no railed road between the two places. But the talented pleader, Ralya Ram, left his work in Amritsar, travelling to Gurdaspur and back by ekka, to stand by a Christian brother in distress. When the Brahmin convert's innocence was proved, his pleader wanted no recompense but the Master's word, "*Ye did it unto Me.*"

We will not dwell on Babu Ralya Ram's noble patience under the agonies which in his last illness he was called upon to endure. That he was able to bless and thank God

under all is shown by his choice on his death-bed of the 103rd Psalm, David's song of gratitude and praise. "Bless the Lord, O my soul—and forget not all His benefits."

We have spoken of regret on seeing the fall of a noble cedar, but we must not complain if it is to be raised to a higher position, as a lofty beam in a church. Is it not thus with our honoured Native brother? We may regard him as not struck down, but raised on high. We may believe that he who on a death-bed could bless the Lord for all His benefits could also make the joyful words of another Psalm (slightly altered) his own, "surely goodness and mercy *have followed* me all the days of my life, and I shall dwell in the House of the Lord for ever."

### AFGHANS OR PATHANS.

The **AFGHANS** consist of various tribes belonging to Afghanistan, but of whom nearly a million are found in the north-western frontier of the Punjab.

As a race the Afghans are athletic, often with a flowing beard, prominent cheek bones, a high and hooked nose. Their language, called Pushtu, is Aryan, but contains many Persian and Arabic words. The hill tribes are Muhammedans of the worst type.

Afghans often visit India as traders.

*Missions.*—In 1853 the Rev. Robert Clark was invited to Peshawar. A Native church has been gathered, and there is a prosperous English school, besides several vernacular schools.

### 33. DILAWUR KHAN.

Dilawur Khan was one of the earliest Afghan converts. Born in the Khuttuck Hills, he was bred as a robber from infancy. He used to keep watch on the hills near Attock, with his sword by his side and his matchlock in his hand. Whenever a rich shopkeeper appeared, he swooped down on him, and carried him off to the hills till a ransom was paid for him. If the ransom were long delayed, he has been known to send in one of his captive's fingers, with the intimation, that if the money was not forthcoming it would be followed by his hand.

When the English took possession of the Punjab and Peshawur, a price was set upon Dilawur's head. At one time some cavalry sighted him and gave chase. He ran for his life, and rushed into a tall field of corn, where he lay concealed, while the horsemen rode up and down, vainly searching for him. At another time the civil officer met him in a frontier village beyond the British border, and offered him service in the Guide Corps if he would lead an honest life, or the gallows the first time he was caught within our territory if he refused. The excitement of his adventurous career had a great charm for him; and the teaching of the priests (who found in him a useful tool for their cruel and interested purposes) had persuaded him that he was doing God service in his lawless course. He therefore scornfully refused the Englishman's offer, saying that he would continue his lawless course in spite of whatever the Sahibs could do.

After a time, however, he thought better of it, and as a price was set upon his head, he determined to apply for it, thinking he might as well have it himself as some one else: and so, taking his own head on his shoulders, he went and claimed the reward. The officer, knowing the kind of man he was, again offered him service, which he then accepted, and he enlisted as a soldier in the Guide Corps, in which, by his bravery and fidelity, he rapidly rose to be a native officer.

In religion he was originally a strict Mohammedan, who believed his creed, and acted up to it in all its outward observances, fasting conscientiously during the month Ramazan, and praying five times a day. In one of his visits to Peshawar he was surprised to see an Englishman preaching in the principal bazaar, with a noisy crowd around him. It was Colonel Wheeler, to whom belongs the honour of having been the first to proclaim the Gospel publicly in that city before the Mission had been commenced.

Dilawur Khan, always ready for a fray, at once entered into an argument with him, and at last accepted a book from him, which he took home in order that he might confute it. The book was the *Mizan ul Haqq*, or the "Balance

of Truth," by Dr. Pfander. He read it, but could not answer it. He took it to his priest, who only abused him for reading it. He took it to another priest who ordered him to put it away and say his prayers. Another Moham-medan told him that if he read that book he was sure to become an infidel. "What a wonderful book it must be, then!" said Dilawur. "For many years I have studied the Koran and believed it, and yet this book, you say, has a power in it to make me leave the Koran and become a Christian. It must be a remarkable book indeed." He concluded the priests could not answer it. It was just at this time that Dr. Pfander arrived at Peshawur to open the Peshawur Mission. Dilawur heard of it, and at once went to visit him. "I would walk many miles," he said, "to see that man"; and thus began his personal acquaintance with him, which led to the intense reverence that he ever after expressed for him.

It was from conversation with Dr. Pfander that his eyes were first really opened as regards the character of Moham-medanism. He at once challenged the Mohammedan priests to disprove Christianity, and to prove Mohammedanism true; and when they did not, he boldly took the side of Christianity and attacked Mohammedanism.

It will readily be believed that the apostacy of one whose great daring and strength had made him so useful an agent of the priests, and his taking service under the English Government, drew down upon him the fury of all Mohammedans. When paying a visit one day to a person of high rank in the country, he was at once rudely ordered out of the house. "God does not thrust me away," he replied, as he left the house, "why should you? You live under the Government of the Sahibs, and I serve under it. What is the difference?" On another occasion a Mullah, who was unable to cope with him in argument, denounced him as worthy of death, and told him he would kill him the first time he met him beyond the English frontier. "Then kill me now, if you will," was the quiet reply.

An interview he had with Sir Herbert Edwardes, greatly

influenced his views and feelings towards Christianity. He had met him by accident on the road between Attock and Peshawur, and, as they rode along together, Dilawur spoke of what was nearest his heart, and asked for arguments that would "confound the Mullahs." Sir Herbert gave him the story of a Saviour's love as Dilawur had never heard it before, and so impressed him with its holiness and its truth and satisfying power that his heart burned within him as he talked with him by the way.

He was, as yet, unbaptized, and when the Mutiny broke out he marched down with his regiment to Delhi. They were foremost in every attack, and so great were their losses, that they left one-half of the regiment before the walls of Delhi. Dilawur remained untouched throughout the siege, and rose by his steady training to the rank of a Subahdar, the highest that a native could then attain in the army. Though not baptized, he was in heart and soul a Christian, and joined in reading the Bible and prayer with two officers, at the close of the siege, with a humility and earnestness that could only be the effect of the mighty working of God's Spirit in so rugged and lawless a character.

On his return to Peshawar Dilawur Khan came openly forward to confess himself a Christian, and was baptized by the late Rev. T. H. Fitzpatrick; and from his high position in the regiment he was able to uphold another Christian sepoy, Fazl Haqq, who shortly afterwards joined him in the same corps. He had been presented with a large Bible, which he read continually, and openly. He had become a wonder to many, for it was well known what he had been before, and it was manifest that hard blows and dangers, and the execrations of the Moulvies, were the only advantages he had derived from becoming a Christian. The Akhund of Swat had more than once sent over to kill him; and so constant was his expectation of being attacked, that if he saw a man coming towards him in the dark, he would call upon him to stop if he were a friend.

Dilawur Khan was afterwards sent by Government on a

secret Mission to Central Asia. He was a Christian, and the Government trusted him. Ever ready to do his duty, he undertook the work assigned him with his usual zeal and energy. He passed through Cabul safely on his way to Badakshan. He afterwards died in the snow on the mountains, a victim to the treachery of the chief of Chitral. His last words were: "Tell the Sircar that I am glad to die in their service; give my *salam* to the Commissioner of Peshawar, and the Padre Sahib."

Dilawur died as he lived, zealous, consistent, faithful, straightforward, and brave. He died doing his duty to the best of his power, and acting up to the light that he possessed. A firm sense of duty seems ever to have been a ruling power within him, both in religious and secular matters. On his return from the siege of Delhi, his question to Mr. Fitzpatrick was, "Has Christ *commanded* His people to be baptized?" "Then that is enough for me"; and he presented himself for baptism.\*

## GUJARATIS.

GUJARATI is spoken by about 10½ millions, chiefly inhabiting the districts around the Gulf of Cambay. The greater part of the country is under Native Princes. The language is like Hindi, but has a little more Persian.

**Missions.**—The first Missionary to enter Gujarat was the Rev. C. C. Aratoon, an Armenian, a convert of the Baptist Mission in Bengal. He came to Surat in 1812, and laboured there till 1821, when he returned to Bengal. The London Missionary Society sent two Missionaries to Surat in 1815. The Irish Presbyterians took up Gujarat in 1841, and to them the stations of the London Mission were afterwards transferred.

In 1890 the Statistics were as follows: Foreign Missionaries, 11; Communicants, 390; Native Christians, 2,146; Scholars, 3,375.

### 34. MUNSHI ABDUL RAHMAN.

The father of Abdul Rahman was long the officiating priest of a mosque at Porbandar, a seaport on the coast of Kathiawar. The son, who was born about 1813, was

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\* Abridged from a Sketch by the Rev. Robert Clark, M.A.

educated by his father with great care, and was acknowledged to be the most learned and influential Mussalman in Porbandar.

In February, 1848, the Rev. James Glasgow and the Rev. Robert Montgomery, of the Irish Presbyterian Mission, went to Porbandar. Soon after their arrival they employed Munshi Abdul Rahman to teach them Hindustani. He soon began to make it very plain that the Word of God had made a strong impression on his heart. He read the Scriptures daily, and heard them explained by the Missionaries. At first he was ill pleased to hear aught said in disparagement of Muhammad or the Koran. Gradually, however, he began attentively to listen to the proofs offered in confirmation of the statement that Muhammad was no prophet. Soon he learned to seek them for himself, and ultimately he arrived at the conclusion that the Koran was not given by the inspiration of God.

But it is easier to demolish than to build up; and accordingly, though no longer a believer in the Prophet, he could not be called a Christian. But his interest in the doctrines, promises, and commandments of the Gospel, increased in proportion as he read that precious book. In his reading he often met difficulties which for a time greatly cast him down. A few words of explanation were however generally sufficient to make his face beam with pleasure, because his naturally clear intellect quickly found the solution of what had perplexed him. All such incidents tended only to urge him to increased perseverance that he might find out the mysteries of the Word of God. It was very plain that his mind was ripening into a thorough conviction that the Gospel is the truth of God, and Jesus the only Saviour of sinner.

About September, he asked baptism from the Rev. Robert Montgomery, who for some months before had been his principal teacher. He had long continued to think, that, though unbaptized, he might still be a believer in Jesus, and properly reckoned a member of the Church of God. Afterwards he began to doubt the correctness of such a notion. His mind dwelt on the positive command



that all who believe in Christ, should, by receiving baptism, make it manifest before the eyes of men that they place their only hope on the crucified Redeemer. He soon learned that his first impressions could not be reconciled with the positive command of God to acknowledge His Son before all men. He saw that as long as he retained the name of Mussulman he could not be acknowledged to be a Christian. His own penetrating judgment soon discovered that he was not only opposing the command of God, but hypocritically making the attempt at the same moment to worship God and Mammon. Having learned to view the matter in this light, he did not long hesitate as to what his line of conduct should be. He at once applied for baptism, was duly instructed, and publicly examined, giving the highest satisfaction as to his character, motives and attainment.

To test further the Munshi, three Missionaries from Junaghur were invited to come to Porbandar, when an opportunity was afforded to them of conversing with the candidate. Having done so, they all agreed that so far as human discernment could go, he was a worthy applicant; so the 8th October was appointed for the performance of the ceremony.

Only one Muhammadan was present. There existed a universal apprehension that all who attended would be suspected of friendship towards Christianity, and be subjected to the possibility of persecution from their friends. Though the assembly was small, the occasion was solemn as the first baptism that had ever taken place in Porbandar.

The Munshi was about 30 years of age. He had a wife and four children—two sons and two daughters. It cannot therefore be said that he was entrapped a thoughtless youth. The spirit of Muhammadanism was soon shown when the baptism became public.

The father of Abdul Rahman was driven from the house which he had himself erected, because his son had become a Christian and obliged to seek shelter among strangers from a persecuting mob. Ultimately, through fear, it was

agreed that the family should remain in possession of their own property, provided the convert should not be received as a visitor there.

The Hindus tried to stimulate the more intolerant Mussalmans, exciting to more fiery outrage, and doing all that in them lay to render the hardship of the innocent and oppressed, more grievous. The Mussalmans and Hindus hate each other ; yet in their attempts to oppose the spread of the Gospel and oppress those whom they suppose to favour it, they merge their own differences and join their forces.\*

The Munshi and his family afterwards removed to Surat, where for several years he was engaged in Mission work. He is the author of some of the most popular tracts in Gujarati. The following are the titles of some of them :

*Manoharwani* (Heart-Captivating Words). Poetry, exposing popular errors, and setting forth Christian truth.

*The Old Woman and the Brahman*. Shows that Rama cannot be viewed as a Saviour.

*Pansopari*. Poetry. The false hopes of the sinner, and the true hope of the Gospel.

*Foolish Gujarat*. Refers to the proverb, "First strike, then speak."

One of the Munshi's daughters was married to the Rev. Dhanjibhai Naoraji. He died a few years ago.

## MAHRATTAS.

THE MAHRATTA COUNTRY may be described as an irregular triangle. The shore of the Arabian Sea between Damão and Goa forms the base ; the apex is a point in a north-easterly direction, some distance beyond Nagpur. The area may be roughly estimated at 110,000 square miles. In 1891 the Mahrattas numbered nearly 19 millions.

The Mahrattas are a small, but hardy and active race of men.

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\* Abridged from a letter in *The Indian Spectator*, by the Rev. A. D. Glasgow, dated 25th November, 1843.

† The Rev. J. Shillidy, Surat, names Desai Khojaidas and Khimchand Nathu as other Gujarati converts deserving of notice, but materials are not available.

While the Bengalis often go bareheaded, the Mahrattas are noted for their large turbans. They were never so much under Muhammadan influence as Hindus in the north, so the women have far greater liberty. Mahratta ladies move about freely unveiled.

The agricultural Kunbis are the chief tribe. To these belongs peculiarly the name Mahratta.

*Missions.*—The first Protestant Mission among the Mahrattas was commenced by the American Board in 1813. The Church Missionary Society began work in 1820. Other Missions followed.

The Mahrattas are very much scattered, and the statistics available are incomplete. In 1893 the Missions of the American Board, the C.M.S., the Free Church of Scotland, and the S. P. G., had 52 Missionaries, 5,570 Communicants, 12,460 Native Christians, and 11,287 Scholars.

### 35. REV. HARI RAMCHANDRA KHISTI.

HARI RAMCHANDRA KHISTI was born at Poona in 1820. His family originally belonged to Ahmadnagar, but had come to the capital of the Deccan on business. He was only a year and a half old at his father's death. At 4 years of age he was invested with the sacred thread, and two years later he was married, his little wife being 2½ years old at the time. As usual, a great deal of money was foolishly spent, which caused much suffering in after years. The family was so poor that Haripunt had to work as well as study. He would sit up at night and try to get help from some of his more fortunate companions.

Haripunt, now grown up, began to look about for employment. One day he made his way to the American Mission School at Ahmednagar, and began to examine the boys. The teachers struck with his ability, asked him to come back again. When he returned next morning, the missionary happened to be examining the school. The missionary was so pleased with Haripunt, that he appointed him master of the school at Walkis, not far from Ahmednagar. In this school some of the boys were older than himself, and all were more or less unruly; so much so that one teacher after another had given them up, being unable to keep order. Haripunt, possessing both tact and firmness, a change soon came over the school, and he so endeared himself to both pupils and parents that he was invited to their houses.

After some time, the missionary thinking Haripunt fitted for a more important sphere, brought him to Ahmednagar and placed him in charge of a Normal training class there. In addition to his school work, Haripunt acted as pandit to new missionaries, and in this way Christian books first came under his notice, and intercourse with Christian people began. A change gradually took place. He says : "I began to be convinced that there could be only one God, and none other beside Him. Although my faith in idolatry was shaken, I still worshipped idols for fear of my friends. Through study and talks with the missionaries, by the great mercy of God I became convinced that the Christian Shashtra was the true one. I prayed that God would give me strength to come through all the trials that must be faced. After a time I was enabled to give up idol worship."

"In a tour through the district with the missionary I saw many mendicant Brahmans, and had discussions with them. My eyes were opened, and I was convinced of the folly and deceit practised by them, and of the utter uselessness of pilgrimages and bathings to take away sin. My intercourse with the missionary on the other hand, and hearing his arguments strengthened my faith more and more in the Christian religion. On our return to Ahmednagar, I daily studied the Bible, and was convinced that I should have no peace of mind until I had obeyed its command. I begged the missionary to send me to a distance where I might be baptized. I was well known in Ahmednagar, and I knew that if I were baptized there great trouble would ensue, and my mother might even take her own life." Haripunt's brother was also resolved to be a Christian. When they told their mother this, she said, "Do not worship idols if you are against it, but outwardly at least appear Hindus." Haripunt replied that he could not agree to be one thing inwardly and another to the outside world. On the day Haripunt left his mother's house, the Brahmans did everything in their power to prevent him, but in vain. For sometime the work of the mission was arrested, but by and by things went on as before.

Haripunt was very anxious to have Radhabai his wife brought from Satara before the tidings of his change of religion should get abroad. His brother was sent with a friend to bring her. Radhabai's parents had heard something of the bad news, and were, unwilling to let their daughter go from them, but at last they consented. On the way also Radhabai got alarmed and refused to proceed. Through the influence of the village headman this obstacle was overcome. When they came near Ahmednagar, Haripunt went out in a cart to meet her. When they were seated in the east, she asked, "Why have you not the mark on your forehead," but he made no answer. On their arrival at Ahmadnagar Radhabai agreed to remain with her husband, on condition that she should not be forced to break caste. For some time she held herself aloof from Christians and their religion, but believing her husband was in the place of God to her, she determined to live with him whatever differences they might have as to religion. All the ceremonies of her own faith she strictly adhered to, and firmly believed that even to handle a Christian book was a sin. After a time a little daughter was born to them. Much grieved was she on learning that her husband wished the child to be baptized, and she spent the day of the baptism in mourning over her baby's fate. By degrees, however, she began to change. Her husband's daily life and kind sympathetic conduct towards her were not without effect. To the missionary ladies also Radhabai owed much. On one occasion some native Christian friends were invited to tea at the mission house, and Radhabai was induced to join the party. Radhabai was persuaded by one of the ladies to take a little tea. This was the first time she had partaken of food from a Christian's hand, and so broken caste. By patient teaching and earnest prayers on her behalf, Radhabai was at last led to accept Jesus as her Saviour. When 19 years of age she was baptized in 1841. She now became a true helpmate to her husband, and was all that a true Christian wife should be.

In 1844 the mission appointed Haripunt to go out as an evangelist. He was accompanied by his brother and some

other Christians. They found themselves surrounded by difficulties, as the villagers did all in their power to annoy them in every possible way. The public wells were forbidden to them and the people plainly showed that they had no desire to hear the Gospel they wished to proclaim. The Christians behaved in a humble spirit, saying, "We do not wish to trouble you in any way, but you have no right to prevent us from using the water provided for all alike." However, for a time the little band had to search in the surrounding jungle for water for themselves. In one village the people were specially troublesome, and unfortunately Haripunt here took fever, and lay ill in the travellers' resting place. The headman and other influential people gathered around. Haripunt said "I am very ill, and will be very thankful if you will give me some place to put up in until I am better." The headman answered, "We will not allow you to remain in this village; remove at once." So saying he took him by the hand and led him to the door, the villagers at the same time roughly flinging out his possessions. Not an angry word escaped Haripunt's lips, but quietly he went away with his companions.

At Wadale, however, Haripunt asserted his right to remain in the serai. Muhammadans are allowed to take advantage of these places, and why should not I?" The people so persecuted him and his wife, that she said it would be better to sleep under a tree. Haripunt's answer was, "The trouble we are now having will not be in vain; for if we gain the day, the Christians after us will not have to fight over it in future."

In 1854 Haripunt was ordained pastor of the native congregation at Ahmednagar. His godly life and earnest devotion, as well as his high mental powers made him peculiarly fitted for this high office. For six years Haripunt continued in this place. His sermons were long remembered, and many were benefited by his preaching.

In 1860 he was transferred to Satara. Here fresh trials awaited him. Hardly could he secure a house to live in, so unwilling were the people to have him in their midst, and

the necessary servants, washerman, water-carrier, barber, etc. were all prejudiced against working for him and his family. The windows of their house were smashed, and the first night Radhabai with her children took refuge in a back room without food or water. The Native doctor of the jail, on learning the state of matters, informed the authorities, who at once sent help and quieted the angry people. In addition this kind man sent food and water from his own house. The people, seeing this behaviour would not be tolerated, settled quietly down, and troubled them no more.

In 1861, Haripunt was transferred to Bombay. The pastor there wished to go up-country for the health of his family, so he and Haripunt agreed to change places. For one year Haripunt laboured in Bombay, and then returned to Satara. In 1863 his health began to fail, and he was much troubled by a bad cough and tendency to asthma. Preaching was out of the question, and by the doctor's orders he returned to Bombay with his family. He found Bombay very trying in the rains, and went to Ahmadnagar, where his strength slowly returned and he was able to assist in evangelistic work. He was present at the annual gathering of the Mission in October, and joined in the celebration of the Lord's Supper with great delight. He addressed the gathering in most striking language, referring to his recent illness and the necessity of being ready for death, and the joy in prospect of meeting the Saviour after death. This was the last time he was to join in this feast with his fellow-Christians on earth.

Again he attempted touring in the district, but he suffered from the cold, and had to hurry back to Ahmadnagar. The doctor thought that the soft sea air of Bombay would be better for him. Very weak and weary, he arrived in Bombay, where his dear ones anxiously waited for him with a doctor ready to do what he could. His wife told him she feared he was very ill, and if he were to be taken away, what would become of them? His answer was, "Have faith in God, do not be afraid, the Lord's hand is not shortened He will provide, He will not leave you."

He then repeated several passages of Scripture, and so he strove to comfort her. Not long afterwards he quietly passed away, at the early age of 45. A large gathering of those who had loved him on earth came to his funeral, and the Rev. George Bowen and Dr. Wilson spoke fitting words of comfort and exhortation on the occasion.

Radhabai for many years laboured as a Bible woman in Bombay. Her children have all grown up, calling her blessed. Her eldest daughter was married to the Rev. Appaji Bapaji; the second to the Rev. Ganpat Rao; the youngest, whose life has already been described, to S. Sathianadhan Esq., M. A. of Madras.\*

### 36. REV. VISHNU BHASKAR KARMARKAR.

**EARLY DAYS.**—VISHNU BHASKAR KARMARKAR was born in the year 1834, on the great day of the Coconut Festival in Western India. His grandfather was a man of wealth and position. After serving under the Peshwa, he started a banking business of his own, in which he eventually suffered a most ruinous loss. Vishnupant's father, therefore, as a lad had to work his way up in order to maintain his growing family. He managed to give his sons the benefit of an ordinary education. Vishnupant was invited by the reformers to take charge of a large Government Girls' School at Ahmednagar. Though cautioned by his relatives and friends not to associate with the missionaries there, nevertheless he often went to see some of the ladies in order to learn fancy work, as it was his wish to teach it in his school.

He did not, however, approve of the missionary method of proselytising his countrymen. Often his Brahmanical sentiments would get the better of him and lead him to ridicule and molest the missionaries and their assistants as they preached in the streets.

**HIS CONVERSION.**—One day a Muhamedan convert met him on the street and inquired of him whether he had ever

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\* Abridged from "Haripant and Radhabai," translated from the Marathi of Rev. Appaji Bapaji. Parlane, 1d.



read the Bible. He said that he had never seen one, neither did he care to read it, for he considered it to be nothing but a chain of falsehood. The convert, however, persuaded him to read the book, and then only to pronounce judgment upon it. Soon after Vishnupant obtained a Bible from him, and opening at the very first line: "In the beginning God created the heaven and the earth." He said, "This is false, for the earth existed from eternity." He then underlined it with a blue pencil. Thus he went through a good portion of the Scriptures. Afterwards he held a series of discussions with the converts and missionaries which lasted one year. Gradually the sandy foundation of his own religion began to sink under his feet. He found himself tossed in a sea of doubt, and by the Spirit of God he was led out of his dangerous position; and, later on, wholly and heartily, Vishnupant accepted Christ as his own personal Saviour.

**HIS TRIALS.**—When his father learned that his son had renounced his own Hindu religion, he came direct from Poona and went at once to the missionary's residence, where, with a large crowd of people, he demanded his son from the missionary. Vishnupant, however, would not then meet his father as there was a large mob surrounding the mission compound. This was most wise, for his father had hired a horse outside of the compound walls, whence they were to remove him with all haste to a distant shrine, there to perform the ceremonies of purification, that they might take him back again into caste.

Vishnupant's father, after making many attempts to seize him, finally sent him word that he had made arrangements for performing his cremation ceremony, and so to let all understand that his son was dead. This was undoubtedly a great blow to him, that his own beloved parents should disown him. He, however, trusted in the Lord, and stood firm to his convictions.

After becoming a Christian, he had to give up his work in the high caste girls' school. The mission then asked him to take charge for a time of their girls' school among the Pariahs. The change from one work to another was

great. It was a marvel that a proud bigoted and high caste person should consent to undertake such work. Naught but the power and example of Christ could inspire the willingness to so humble oneself.

After a time Vishnupant joined the theological class, completed its course, and was ordained pastor over the second Church of Ahmednagar on the 22nd of June 1860. He was married three years before to one of his own pupils from the mission school—one of good caste. While carrying on his pastoral duties, he felt the necessity of claiming certain privileges for the Native Christian community. The Hindus considered that Christians were polluted, and would not allow them to draw water from the public wells; consequently the converts were at times put to great inconvenience. Vishnupant and his wife deemed it necessary to claim their old rights and privileges.

One day Sorzabai, the wife of Vishnupant, took a pitcher and went to draw water from a public well. The Hindu women recognized her to be a Christian at once, made an uproar, and tried to stop her from drawing water. But Sorzabai would not yield. She drew her vessel full of water and went home. The next day on coming to the same well, she found the well polluted, and a large concourse of people watching to see what her next step would be. Quietly Sorzabai set out towards another well. The crowd followed her, and again tried to interfere with her drawing water. By this time the crowd was enough agitated to do her harm, so Vishnupant and his Christian friends endeavored to quiet the mob; but they were maltreated, and the public well was again polluted! The Hindus seeing that their wells were being defiled by the touch of the degraded Christians, appealed to the Court for assistance. Vishnupant was summoned by the Court, and was urged not to disturb the "peace-loving Hindus" He, however, stood firmly for his rights, and requested the Judge to deal with the case according to the law which gave him full liberty to assert his rights in regard to the use of public wells. When the Judge found that both parties were unyielding, he referred the matter

to the Bombay Government. The case, however, went through the Viceroy to the Queen, who decided the matter in favor of the Native Christians by a resolution No. 34 of 9th August 1860. Thus a great privilege was obtained for Native Christians.

**BLOOD POISONING.**—During one of his evangelistic tours, he draw water from an unused well, of which he was informed that the water was poisonous. On his return home, the same evening he was attacked with a strong fever which continued for forty days, without intermission. As a last remedy in order to save his life, some kind of mercurial treatment was resorted to, which did save his life but brought out large eruptions over parts of his body. On coming to Bombay for a change he consulted the doctors with regard to his new trouble. They, with one accord, pronounced the disease to be leprosy. This was a great blow to him. However, he spent the entire night in communion with God, and when the day dawned he was calm and happy. With a smile on his face, which emanated from his soul, he came out among his friends. His face beamed with joy as he remembered his sorrow was nothing to that of his beloved Master. That peculiar serenity with which he triumphed that night over sorrow, was granted by God's Spirit, as from an angel of the Lord, and it abode with him through the remainder of his life, controlling his spirit ever after.

**HIS LIFE WORK IN BOMBAY.**—After Vishnupant's return to Ahmednagar, it was decided that he should go to Bombay and try the newly discovered remedy of Dr. Bhau Daji for this disease. The Rev. Ramkrishna Vinayek Modak, pastor of the American Mission Church at Bombay, was obliged to go to Ahmednagar on account of ill-health. The Bombay Church, therefore, gave a call to Mr. Vishnupant to act in his stead. In 1868 he came to Bombay with his family, consisting of one daughter and two sons who were born before he got the disease. During his pastorate he served faithfully on a number of various committees, those of the Bible and Tract Societies and other religious organizations. For the benefit of his own sons as well as

for the good of the Native Christians, he established a printing press in the year 1875. Owing to his shortened life his plans with regard to this enterprise were not fully carried out.

Vishnupant was a natural orator. He was not very fond of writing. His fine portly appearance and his sweet magnetic voice always made a deep impression upon his audiences, and not infrequently his pathetic appeals moved men to tears. His own elder brother, at one of his Services of Song, was so touched that he then and there renounced his Brahmanical faith, and accepted Christ as his Saviour. Vishnupant was fearless in his preaching. He faced many a Mahomedan crowd and proclaimed with boldness the truth as it is in Jesus. He went one day with his eldest son to visit the late Maharajah Holkar, and in all faithfulness there gave His Highness the Gospel message in the presence of his courtiers! Before leaving, he also handed the Maharajah a nicely bound copy of the New Testament, requesting him at the same time to read its "wonderful words of Life." He was often called John, the beloved Apostle, by the Missionaries on account of his extremely sympathetic and loving nature. His counsel was sought by many, for God had specially blessed him in the lines of sympathy and providence.

Vishnupant had a great liking for poetry. He composed some hymns, and published them, with other selections, under the title of "Revival Hymns." He also translated into Marathi verse a small tract entitled, "Good Tidings." The entire Gospel of Matthew was prepared under his direction in the popular shloka metre.

**HIS LAST DAYS.**—It often seems to us that Vishnupant had a premonition in regard to his death. Six months before God took him from us, he used to take his sons with him for a walk on the Esplanade. There he prayed with them, and gave them true fatherly advice, especially emphasizing the necessity of a "closer walk with God". He then told them that he did not expect to live much longer, and he, therefore, desired the assurance that they would lead noble righteous lives! In August, 1881, Vishnupant

was taken ill with remittent fever. During his week of fever when friends called upon him, he said to them, "I have laid all my burden upon the Lord." He said to his relatives, "This is my rest. I am so very happy that I feel like laughing." When the saintly George Bowen called to see him, he requested him to sing "All the way my Saviour leads me." His parting message to his eldest son was, "Let not your heart be troubled: ye believe in God, believe also in me." The day previous to his death he said to his daughter, who, on account of the physician's orders, would not allow friends to see him, "Let them come, to-day, the important day has passed." He was very restless during his last night, for he said that he had heard some say, "Do not write his name in the list of Christ's chosen ones, in the Book of Life;" while he thought others said, "Write." In the morning, he said, "Open the door and let me fly above; I wish now to enter a large place." In the afternoon he asked his children to sing in Marathi:

O happy day that fixed my choice,  
On thee, my Saviour and my God, &c.

While the sun was setting and the shadows were gathering over the horizon, the glorified spirit, having slowly repeated the words, "Hallelujah, Hallelujah, Amen," passed away to dwell for ever with his beloved Lord, whom he had served on earth for 28 years. His funeral was attended by a large number of Christians as well as many of his Hindu and Muhammedan friends. The Rev. George Bowen and the Rev. Baba Padmanji conducted the funeral service in the American Mission Church.

VISHNUPANT'S FAMILY.—Although Vishnupant forsook his father, mother, brothers, and sisters, and his highly honored caste for the love of Christ, yet the Lord, according to His promise, blessed him an hundredfold. He gave him three children. His daughter, Shevantibai, the eldest, who is now the wife of Mr. Trimbeck Canaren, an officer in the Customs Department of Bombay, has established, and for twelve years conducted a Day and Sunday School for the poor children of Lower Colaba (Bombay), and is

thus following in the footsteps of her esteemed father. The eldest son, Sumantrao, having sold the printing press in order that he might devote his entire life in the cause of Christ, went to the United States of America, with his wife Gurubai, the daughter of Rev. John Mahantappa of Belgaum, to study theology. After a course of study, he graduated from the Divinity School of Yale University, and his wife from the Woman's Medical College, Philadelphia; and they have since returned to Bassein, near Bombay, to carry on evangelistic and medical work in connection with the American Mission. The younger son, Sugandh-rao, is working with the same Mission, intending to complete his theological course. Two brothers of Vishnupant, as well as two women of his kin, have become Christians through his efforts.

Those who are inquiring into the merits of Christianity, who may read this short sketch of the life of Rev. Vishnu Bhaskar Karmarkar, will be impressed with the fact, that the Lord Jesus Christ is true to His followers in giving them courage to speak for Him, peace in death, and numerous untold blessings, both temporal and spiritual.

*"Christ was in him—the hope of glory."\**

### 37. REV. NARAYAN SHESHADRI, D. D.

The same Scottish newspaper announced the death of two remarkable Asiatic converts of Dr. John Wilson of Bombay—the Parsi, Rev. Hormazdji Pestonji, and the Brahman, Rev. Narayan Sheshadri, Doctor of Divinity of the University of Montreal. There still survives the oldest of all, the Rev. Dhanjibhai Naoroji, at the head of the native Christian community of Western India.

When, in 1839, Dhanjibhai and Hormazdji left the fire-worship of Zoroaster for the only Name given under heaven whereby men may be saved, Parsi and Hindu society was moved to its centre. In vain was the civil court appealed to. But the Institution was almost emptied.

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\* Sketch by his son, the Rev. Sumant V. Karmarkar, B. D., American Mission, Bassein, Thana.



Among the few sons of caste and superstition who clung to it through ill-report were two Brahman brothers—Narayan and Shripat. What Dr. John Wilson and Mr. Nesbit began, Dr. Murray Mitchell continued, and the good work resulted in their determination to put on Christ by baptism. Narayan, who was confessedly of age and could not be hindered, became the first convert of the Church of Scotland, Free, in the year 1843, when Dr. Wilson and Dhanjibhai were in Scotland founding the home organization of the missions anew. Shripat was not sixteen years of age, and Sir Erskine Perry handed him over to the Brahman priests, with a sneer at the plea of the age of discretion. He was torn from Mr. Nesbit's arms, as he sobbed forth the question, "Am I to be compelled to worship idols?"

While the younger brother was thus driven back by a Christian judge into Brahmanism, and submitted to the humiliation of swallowing the five products of the

cow, that he might be restored to caste, the elder began that apostolic career which, for this life, ended in the committing of his body to the Atlantic on the 21st July 1891, in the hope of a glorious resurrection in Christ Jesus, at the very hour when the Foreign Missions Committee in Edinburgh, all unknowing of the fact, were discussing the arrangements by which Dr. Mowat was to share his toils next October.

After spending some years as a missionary teacher in the Institution and preacher to his countrymen, Narayan Sheshadri was ordained by the Presbytery of Bombay, and the highly educated Brahman became for the rest of his life the apostle of the Mangs, the out-caste poor of the Deccan centre of India. Leaving ordinary British territory, he resolved to annex the great native state of Haidarabad to the kingdom of Christ.

The year was 1863. As his base, he worked from Jalna, a military cantonment, in which mission buildings were easily acquired. Three miles south he gradually obtained three hundred acres of land, which forms the centre of the mission to the Mangs. As the Spirit of God blessed his incessant evangelizing, he made that spot the centre of what grew to be his extensive mission to the out-caste. He formed a Christian church and a Christian community, calling both "the House of God," but using the Hebrew "Bethel" rather than one of his own beautiful Marathi words. After ten years of blessed toil he visited Scotland and America, to tell the churches of his work and to raise funds for the necessary buildings. His winning face and irresistible personality, his native eloquence alike in English and the vernaculars, and his contagious earnestness, captivated not only Christians in all the lands he visited, but the Parsi official of the district, and even the proud Arab prime-minister of the Nawab, Sir Salar Jung. For the mission he received three hundred acres of *gautan*, or church land, free of tax, and never to be cultivated save as a grass common; for the Christian peasants he was installed as *patel*, or headman, over six hundred acres, in which office his son



Yeshwant-rao, lately agricultural professor in Nagpore College, has succeeded him.

Year by year the work went on increasing, when he paid a second visit to America and Scotland. The writer was with him a deputy to the Presbyterian Alliance at Philadelphia in 1880, and went up and down Scotland with him, pleading alternately for the Livingstonia and for the Bethel Mission. After his first visit some of our generous Glasgow elders, led by Mr. William Mitchell, formed a committee to help his village mission. Congregations specially charged themselves with the support of his catechists. The children of the Free Church, above all, built him his church, and year by year supported some of his schools. By 1886-87 the work had so far extended that we published this appeal for him :

“Before we pass away from these earthly scenes, we should like to see the thirty villages, wherein our Christians reside, supplied with pastors duly qualified, called, ordained, and settled over their respective congregations. How is this to be accomplished? However, we have most encouraging promises in the Scriptures of the Old and New Testaments. ‘I shall take out of them (namely, Gentile nations) for priests and Levites, saith the Lord.’ Has He not given a full realization of this promise in the experience of once heathen European nations; and what He has done with respect to European and American nations, He is able and willing to do with reference to the Gentile nations of India, China, Burma, Japan, and all Eastern nations. We mean to submit to the Free Presbytery of Bombay a scheme of studies to train up village pastors in connection with our Bethel Mission. Last year we had the pleasure to dedicate a new church at Rewagao, two miles to the south of Bethel, to the worship of the only living and true God.”

In 1888-89 our deputies visited the Deccan Village Mission, and Rev. Dr. Lindsay made this report to the children of the church :

“First, there was a most interesting series of baptisms, with an address to the baptized; then the usual service,

when I preached and Dr. Sheshadri interpreted ; and lastly, the communion service, at which I had the privilege of presiding. No pews exist in the Bethel church. The congregation sit on the floor in row after row, devout and attentive ; and the babies, most of them without a stitch of clothing on, crawl about everywhere. An hour or so after service the catechists and Bible-women met in the church, and we had an interesting interview with them. A great number were present besides Bible-women and catechists, and I could only get at which was which by actually taking hold of each and finding out by question whether the person I had hold of was a catechist or a Bible-woman, and separating them from the rest.

“ One or two of the Bible-women made a very great impression on us. Their story of work was simple, clear, and interesting. ‘ Have you made many converts ? ’ one of our number asked. ‘ There is one,’ she replied, pointing to one of the men among the catechists. Mrs. Mackichan and Mrs. Daly examined these Bible-women, and their questions drew out very interesting answers. Mrs. Daly gave them some very sound practical advice, which produced more immediate results than longer sermons usually do. All the small children came to the Monday village family worship clothed, although most of them spent the hour of service in getting rid of their inconvenient garment. One small urchin, having divested himself, to his own evident satisfaction, of every vestige of garment, toddled to the church door, carefully put on the largest pair of shoes he could find, and then tumbled down the steps in them. When he reached the bottom he picked himself up, got into the shoes again, and shuffled off out of sight—a happy child !

“ Dr. Sheshadri sends his men out in small bands to preach in the villages round about Bethel, and in this way has formed small Christian communities in most of them. One sees at Bethel genuine native Christians, who preserve all their primitive habits, and who are not Anglicized by their Christianity. The evangelists all collect at Bethel on the first Monday of every month, and are regularly instructed by Dr. Sheshadri, who is a born teacher (to hear

him give a Bible lesson to school children, and to see the small eyes twinkle with eagerness, is a sight not to be soon forgotten), in the interpretation of Scripture, and in the best ways of meeting the various objections commonly brought by Hindus and Moslems against Christianity.

"In the afternoon we started for the neighboring village of Rewagao. It possesses the first of those village churches which Dr. Sheshadri proposes to build in the principal hamlets in his district. A congregation of about ninety people gathered, and three baptisms took place at the close of the service.

"Dr. Mackichan and Mr. Daly returned in the evening from their visit, and reported a cheerful little Christian community in the far-off village they had gone to see. These Christians lived in a distinct quarter of the village, and though greatly outnumbered by the heathen, were full of hope and courage.

"I hope that Dr. Sheshadri's plan of building ten or twelve village churches will be carried out, and that each church will have attached a prophet's chamber, in which the missionary may reside when on his rounds. The great defects of our mission in the Bethel district appeared to be the want of adequate provision for the training of the children, and the wide extent of country which Dr. Sheshadri has to superintend."

Of converts still living in 1890, Dr. Sheshadri reported 1062 as the number, besides 649 adherents. Mr. A. G. Mowat, M.B., C.M., was sent out from Glasgow last year to work the northern division of the mission from Jalna, after learning Marathi with Mr. Small at Poona. He has just been instructed to report on the whole mission, after a year's survey.

Accompanied by his son, Dr. Sheshadri left Bombay for Japan last February on sick leave, proceeded thence to America, preached almost daily, and addressed the General Assembly of the Presbyterian Church of Canada. He sailed for Glasgow in the *Circassia* very well, even at his age; but as the result of a storm on leaving New York, he succumbed to bowel disease, and was buried in mid-Atlantic.

It is a strange story from man's point of view. The Brahman lad, fruit of our educational Institution, who confessed Christ before the Supreme Court of Bombay, was enabled by the Spirit of God to bring, from first to last, some two thousand of his countrymen to Christ, notwithstanding defects of a purely secular kind, which he was ready to acknowledge and bewail. He has left a goodly heritage to the Church of India.

GEORGE SMITH, LL.D., C.I.E.

To the foregoing may be added an extract from the *Bombay Dnyanodaya*, giving an account of Dr. Sheshadri's literary work and a few remarks on his career.

Dr. Sheshadri was not unmindful of his duty in connection with Christian literature, and a list of twenty or more tracts may be found, the production of his pen. Among these are, *The Historical Evidences of the Truth of the Christian Scriptures*; *Is Man a Responsible Being?* *Manual of Devotion*; *Phulmani and Karuna*; *Sin and its Results*; *Ramnavami*; *Gokul Ashtami*; *Can I do any good Here?* *Eric, the Russian Slave*; *Ancient Paganism and Christianity*; *Bala Sundri Tagore*; *Price of Wisdom above Rubies*; *Prayer Better than Theft*; *Rapid Travellers*. He has also printed many valuable articles in the *Dnyanodaya*, such as "Protestant Missions in India," and a long article is still going on in the above paper on the "Trinity."

One of the lessons to be learned from Dr. Sheshadri's life by our young men, is that honour and greatness are best gained, not by selfishly seeking it, but by turning our thoughts and deeds to the elevation of the people around us, especially of those who are the most degraded. Our Hindu friends should also learn a lesson of the wonderful power of Christianity that could turn one who, as a Brahmin, would never have so much as touched a Mang, into one whose life was devoted to their elevation. In this he shewed the spirit of Christ who came not to be ministered unto but to minister. The Christian community may well mourn his loss, but at the same time rejoice that it can point to a life which all must honour, and which could not

have existed but for his having been a disciple of Christ. Our Hindu friends cannot shew us a single example among themselves of a life given to so nobly unselfish an end, and it therefore brings out in marked clearness what Christ is able to do for the ennobling of Indian character.

### 38. REV. APPAJI BAPUJI YARDE.

The Rev. Appaji Bapuji Yarde was born in the year 1826 at Nasik, the Benares of Western India, of Brahmin parents. He attended the Church Missionary Society's Anglo-Vernacular Schools started in that city in those pre-university days, by the late Rev. C. P. Farrar, father of the famous Venerable Archdeacon Farrar. Mr. Appaji was always at the head of his class, and so was a favorite with his teachers. While at school, Mr. Appaji was brought into close contact with Christian influences and was greatly impressed by the teachings and lives of saintly missionaries of those bygone days. With reference to Mr. Appaji's conversion, Mr. Farrar says:—

“Appa Yarde, a Brahmin, between 18 and 19 years of age, was received into the Church by baptism in the presence of a large portion of its European and Native members, on Monday the 22nd of September, 1845. During the last six years he has regularly attended the Mission Schools and is at present the senior student in the English School. His mind has been deeply exercised for many months on the subject of Christianity, and he has repeatedly given intimations of his determination to become a follower of the Lord Jesus Christ. His convictions of the necessity of coming out and being separate from the heathen, have been gradually becoming stronger, and have compelled him, step by step, wholly to give up the practice of idolatry. His withdrawal from idolatrous rites, and idol worship have subjected him to much persecution.....He has had to undergo the bitter trial and sorrow of being surrounded day after day by weeping parents and relatives who mourned for him as one, who was hereafter to be dead to them. They did not, however, altogether reject his

efforts to console them ; and I am happy to say that their reproaches and tears have been in a great measure replaced by kindlier and gentler feelings."

Soon after his baptism, Mr. Appaji had an offer for a good opening in the Government Service, which he declined to accept, as he wanted to study theology and qualify himself as a preacher of the Gospel. He received his early instruction in theology at the hands of the Rev. Messrs Farrar and Robertson. After serving in the lower grades of the mission service for seven years, Mr. Appaji was ordained as a deacon for the Bombay congregation in 1855. Prior to this, he was recommended for ordination, but he was sent to Malegaon, on the proposal of Dr. Harding, the then Bishop of Bombay, to obtain the independent testimony of the Government Chaplain of Malegaon. After working for a short time in Bombay, Mr. Appaji was sent to assist the Rev. Mr. Rogers, with whom he itinerated in the Khandesh District. After working for 3 years, Mr. Appaji was transferred at his own request to Nasik. In 1861 he was ordained as priest, in recognition of his services rendered to the mission in itinerating in the district of Nasik, with Rev. A. H. Frost, M.A.

In 1863, Mr. Appaji was asked by the Committee to open a new mission station at Yeola, a market town, about 50 miles from Nasik, along with Mr. Ruttonji Nowroji. "On their arrival at the new sphere of labour, Messrs. Appaji and Ruttonji met with many difficulties and discouragements. The people looked on them with suspicion and regarded them as intruders—thinking that, as they were Christians, their wells were in danger of being polluted by them in drawing water for their own use ; the Hindus of high caste being everywhere extremely jealous of the contact of their wells by Christians or by persons of low caste. At first these brethren were called to endure many privations, for even the shopkeepers refused to supply them with the necessities of life. Yet in the midst of much opposition, they commenced their work, and in a short time the people saw that the object they had in view was the good of the inhabitants of the place. Not only did many

become friendly to them, but the people began to listen with marked attention to the glad tidings of the Gospel, and the preachers were invited by them to visit them in their own houses.

If the inhabitants of Yeola showed opposition to the missionaries on their arrival at that place, no less was their opposition to their leaving it.

In the middle of 1866, Mr. Appaji received orders from the Committee to proceed to Bombay to take charge of the Marathi Congregation there and the supervision of three Vernacular Schools. Mr. Appaji laboured in Bombay for nearly a quarter of a century, during which period he took a conspicuous part in preaching the Gospel and doing as much as lay in his power for the social, moral, and spiritual advancement of the Indian Christian community.

While in Bombay, Mr. Appaji took a conspicuous part in the formation and development of the Western Indian Native Christian Alliance, 1874, of which he was the Vice-President, notwithstanding the opposition of Bishop Douglas. This organization, some years subsequently, was revived under the designation of the Western India Native Christian Union, the existence of which, sad to say, is questioned even by its leading members. Mr. Appaji tried his utmost to infuse life into it, but his attempts were rendered futile, as he had to work singlehanded against the lethargic tide that has unfortunately come over the Bombay Christians.

In 1887, Mr. Appaji was transferred to Malegaon to superintend the C. M. S. Khandesh Mission. But before the expiry of a year, the exigencies of the Mission needed his services elsewhere. It must be stated here that the C. M. S., after years of a long and protracted struggle, were permitted by the Bishop, to occupy Poona on the S. P. G. giving it up. It was here that Mr. Appaji was sent to supervise the work of the C. M. S. In Poona, Mr. Appaji had the charge of the Marathi Congregation, and was also a tutor in the local C. M. S. Divinity School. One of the principal events of his career in Poona, was the building of the new church ; and he took active part in raising funds for it.

While discharging his pastoral and missionary duties, Mr. Appaji found time for literary pursuits, and thus he was instrumental in increasing the Marathi Christian literature. He published a "Life of the late Rev. Hari Ramachandra Khisty," his father-in-law; and translated Maclear's "New Testament History" into Marathi. In addition to these, he wrote and translated several minor publications. He was a member of both the 1st and the 2nd Revision Committee of the Marathi Prayer Book. In fact, the day previous to his fatal illness, he was attending the last session of the above Committee. He was also a member, while in Bombay, of the Committees of the Bible and Tract Societies and the Vernacular Secretary of S. P. C. K. for some time.

Mr. Appaji was ailing for upwards of six months, having been struck by paralysis on the 12th of July 1893. Up to the end of October, he was making fair progress towards recovery, and hopes were entertained of the reverend gentleman's convalescence; but about the beginning of November, Mr. Appaji was struck by a second attack of paralysis, which deprived him of his speech and the use of his right arm.

During his long illness, being conscious of the fact that the malady from which he was suffering would put an end to his life at any moment, he had resigned everything into the hands of the Almighty, and had committed his family to the care of the Father of the widow and the orphan; and was prepared to meet his Saviour, when it pleased Him to call His servant into His presence.

On the 16th January 1894, he passed away suddenly. The funeral took place the next morning. The mortal remains of the deceased were taken from his residence to the new Church. A portion of the funeral service was read by the Rev. Sorabji Khursetji, an old friend and colleague of Mr. Appaji, in the presence of a very large number of friends, European and Indian, some of the latter having come for the occasion from Bombay and Ahmednagar. The Rev. Mr. Sorabji concluded the funeral service at the cemetery, where a large crowd of Christian and non-Christian friends



of Mr. Appaji had come to pay their last respects to his dear memory.

In the death of the Rev. Appaji Bapuji, the Indian Christian community of Western India have lost a leader of men; one who in defending them in season and out of season, was, at the same time, never sparing in his admonitions to them in private as well as in the pulpit. Those who have had the privilege of listening to his sermons from Sunday to Sunday will bear testimony to this fact. He clearly put forth before them the grave responsibility they had incurred by becoming Christians, and called upon them to be so, in deed and in truth. It may be added here that Mr. Appaji was very simple and unassuming in his habits; he never worked for show. He was, throughout his life, a very thrifty man, and whenever an opportunity occurred, he was never backward in impressing it on his brethren. In his character the stern qualities of a Maratha, were combined with the sterling virtues of Christianity, in harmonious union.\*

### 39. MR. BABA PADMANJI.

In his autobiography Mr. Baba gives the following account of himself.

I was born in the town of Belgaum in the year 1831, and spent in it the first 16 years of my life. My father held an appointment in the Public Works Department. We occupied a large house, which had been improved by the artistic skill of my father and had a pretty garden in front. The rules of our caste (brazier) allowed the use of mutton, fowls, and flesh, but these articles were extremely obnoxious to our Brahman neighbours. In referring to such things fish was called "water-beans," and mutton "red vegetable; prawns were "Shiva's biscuit." We were lavish in our charity to the Brahmans. There was a room kept apart for our household gods, and every grown up member of the family worshipped them every morning

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\* Abridged from a Sketch in *The Christian Patriot*.



after he had performed his ablutions. My mother was very devout, strictly observing the fasts and feasts enjoined by the Hindu religion. She regularly worshipped the family goddess (Kalika), and circumambulated the *tulasi* and *pipal* trees the prescribed number of times. My father read the Gita in its Marathi version, and put it under his pillow at night, that he might not be disturbed by evil spirits and bad dreams.

I was sent in early age to the Government Vernacular School at Belgaum. My teacher was an indolent pleasure-loving man. He was however indulgent to me, and put me in the highest class to please my father. I had private tutors to instruct me at home. One taught me Canarese, the language of the district; another got me to read Marathi poems in the customary devotional tone, and a learned Shastri gave me lessons in Sanskrit.

In 1843 I was sent to an English school. There was only one such at Belgaum, and it belonged to the London Missionary Society. The Rev. Messrs. Taylor and Beynon

were at the head of it. I was first introduced to the latter of these gentlemen by my uncle, who had been educated under him, and my reception was very kind. The instruction imparted in the school was of a thorough nature. The missionary personally taught the upper department. The Bible was daily read in all the classes, and the whole school was addressed by the missionaries on Saturdays. Through the library I became acquainted with a good many religious books in Marathi, such as *The Pilgrim's Progress*, *The Indian Pilgrim*, *The New Testament*, &c., &c. I was still a zealous idolater. On one occasion I tore a Marathi tract in pieces, because it made some strictures on the Hindu deities.

When I was in the Belgaum Mission School, my faith in the Hindu religion was not shaken. On the contrary, my fondness for its rites and ceremonies increased, for there was much in them to gratify my vanity and love of pleasure. After a time my mind became dissatisfied. The numerous religious observances which I followed did not satisfy me. I longed for something higher, and aspired after miraculous powers. I obtained *mantras* or incantations which were supposed to give superhuman power, but I did not attain my object. These incantations are nothing but the attempts of vulgar cheats to delude simple-minded people. They are a hodge-podge of Marathi, Sanskrit, and newly coined words, strung together in a certain jingling form, without a shadow of meaning.

In the year 1839 at the age of 9, I had gone to Bombay with my parents for the marriage of my paternal uncle and aunt. Before starting, we had consulted the astrologers, and on the propitious day suggested by them we had commenced our journey; but we met with many discomforts in the way. One of my brothers had an attack of small-pox and lost his eyesight. It took us two months to reach Bombay, and all the money brought for the wedding had been spent.

In 1847, when I was 16 years of age, I went back to Bombay. When we came to the Bombay pier, we had to pay heavy duties on our luggage. I complained against

this in the columns of a Marathi paper, the *Prabhákar*. This was my first contribution to a newspaper.

This time we made a long stay in Bombay, where I joined the Elphinstone Institution. Dr. Harkness, the Principal, sent me to Professor Dadabhai Nauroji, who put me in the third class. The teacher of this class was a Brahman, much loved by the boys. I always accompanied him to school. When he approached a temple, he stood still for a time and made obeisance to the deity; and I followed his example. There was a Hindu temple close to the Institution. I there prayed to Mârutí, the monkey-god, for success in my studies. I was fond of books, and read many on the Hindu religion. I was married in the year 1849. The wedding was performed in the usual Hindu fashion, with great pomp and expense. After my marriage, my father, who had come on leave to Bombay from Aden, got permission from Government to take us all to the latter place. As there was no school, I had no means of prosecuting my studies, and had to accept an appointment in my father's office.

I was not at all anxious about religion, though the Hindus that had come to Aden had managed to convert a cave in a mountain into a temple. Here they worshipped an idol which they had set up. Crows were brought from Bombay, to represent the *pitris*, which have to be feasted periodically.

Returning to Bombay, in August 1849, I joined the Free Church Institution. My teacher was a converted Brahman, Mr. Narayan Sheshadri. His great amiability removed the dislike I had to him on account of his adoption of a foreign religion.

At this time I had learnt hardly anything about moral purity. I abstained from forbidden fruits and drinks, but not from lying, swearing, &c. I did not think that the gods I worshipped took any notice of moral offences. I was never taught to inquire into religious truth. I was expected simply to assent to what had been told me by my parents and the people of our caste. I venerated the Brahmans and ascetics, but I never inquired into their

moral character. Sometimes they taught me to repeat mystical words, but they never gave me exhortations to temperance, purity or devotion. Those who devoutly followed the directions of these teachers were very strict observers of fasts and feasts, regular in the repetition of the mystical verses and the worship of the gods, but often led lives that were stained by the most detestable vices.

The time when I joined the Free Church Institution was a most stirring one. Everywhere throughout India a spirit of religious inquiry had been awakened. In Bombay this led to the formation of a society for religious and social reform. In 1850 an act of the Indian Legislature established the principle of religious liberty throughout the country. Public discussions were held by all classes of people, the most prominent part in them being taken by the missionaries. Among others, the Rev. Narayan Sheshadri, and the Rev. George Bowen were almost every day seen visiting the principal thoroughfares for open-air preaching, which often assumed the form of a formal discussion. These good men were not seldom roughly handled, but the patience and meekness exhibited by Mr. Sheshadri made his name quite a household word. *Narayan Sheshadri, Bombay Padri*,—this playful jingling couplet was continually in the mouths of the common people.

Soon after I joined the Free Church Institution, I became seriously impressed by the instruction I received. I find recorded among my papers a vow that I made, not to worship "stocks and stones," but the Supreme Creator of the Universe. I solemnly declared that I should never, even to save my life, commit certain sins, as lying, uncleanness, &c. I added, "If I ever commit any of these sins, I shall repent and ask Thee, O God, to pardon me; for man cannot succeed in his endeavours without Thy grace." I believe this is the first written statement I ever made about my moral conduct.

After I had joined the class taught by Mr. Sheshadri, the dislike I felt to him on account of his religion began to diminish gradually. At the closing of the school, I used to accompany him, as we had to go to our homes by the same

road. Mr. Narayan had opened a private class at his house which I attended.

The spiritual instruction which was communicated in the Institution was of a very decided kind. Except in the mathematical and purely scientific classes, there was continually some reference to religion, and the remarks made were always very impressive. The religious element which pervaded the whole school was very powerful.

When I was transferred to the upper division of the Institution, I received instruction from the Rev. Dr. Wilson, the Rev. Mr. Nesbit, and the Rev. Dr. Murray Mitchell. I was very much benefited by their religious lessons. Mr. Narayan also took part in this department, and usually taught Church History. His lessons on the history of the Reformation were most stimulating. The noble heroism of Luther fired the young hearts of my class-fellows and myself.

I may mention some other agencies that were at work in the same direction. I bought a number of books from hawkers, and read them very carefully. Such books as Doddridge's *Rise and Progress of Religion in the Soul*, Bunyan's *Holy War*, James's *Anxious Inquirer*, Lyttleton's *Conversion of St. Paul*, &c. were most helpful to me as an enquirer. Some religious papers also contributed greatly to my enlightenment. The *Dnyanodaya*, published by the American Mission, I read regularly for years.

There were lectures, both in Marathi and English, which I attended. One lecturer was the accomplished missionary, Dr. Wilson, and he gave a fund of valuable information on natural and revealed religion. After the conclusion of the lecture, he used to invite a few of his auditors to his apartment upstairs, where there was tea for all who would partake of it. The missionaries also held private classes on Sundays and week-days for the benefit both of their own students and of others. I attended on Sundays the Bible Class of Dr. Murray Mitchell, and I greatly enjoyed the instruction given in it.

I belonged to a party of reformers who were active workers and sought converts. Once some of them got

round me and argued against caste. When they succeeded in convincing me, they asked me to give a proof of my sincerity by eating a biscuit which was offered. I said I would eat it if they did so, but I did not expect them to do anything of the kind. When they did so, I had to follow their example. But I was in the greatest trouble of mind. I thought my mother would expel me from the house, and that I should be shunned by my people as a poor Christian outcast. I afterwards joined the Paramhans *Mandali* Society. The chief objects were the abolition of caste, the introduction of widow marriage, and the renunciation of idolatry. The members swore to maintain secrecy respecting the operations of the Society till their number rose to one thousand; but a young man, admitted into the Society, broke his solemn promise, and published the names of the members, and declared that they would soon all turn Christians. This greatly alarmed the people. My father-in-law sent to my father at Satara the alarming message that the day of my baptism had been fixed, and that he must make no delay in removing me from school. My father at once despatched a servant for me with a note stating that my mother was dangerously ill, and that I must start at once for Satara. I immediately set out, but on the way I learnt from the servant that my mother was not ill, and that I had been sent for because I was suspected of intending to embrace Christianity.

My parents were very much pleased when I came home. They took me to the temple of Mahadeva, but I refused to offer a cocoa-nut to the god. My father said that he would never send me back to Bombay to school. He knew nothing of Christianity, but he declared vehemently that to be a Christian was as disgraceful as to be a scavenger.

My stay at home was becoming very painful. There were heathen rites and ceremonies frequently performed with great pomp and noise, and now I could not endure such things. I therefore earnestly entreated my father to let me go back to school. He said he would consent if I declared on oath that I would not become a Christian during his life time. In a weak moment I yielded.

I rejoined the Free Church Institution on my return to Bombay, December, 1851. I informed my Christian teachers of what had happened at Satara, and they rightly told me that I had done wrong in giving the promise to my father. After some time I wrote to him that I had made a grievous mistake, and I begged him to release me.

With a few friends I started a society calling ourselves "Seekers after Truth." We met every Sunday for prayer and conversation, and read chiefly the Bible. I had still a hazy notion that the Vedas might have claims upon serious consideration, but Wilson's translation changed my opinion. I found that the Veda was wholly unsuitable for me, and that its worship of nature was gross idolatry.

When I joined the upper division of the Institution, I was very much helped in my religious studies by the instruction of my esteemed teachers. I loved the Word of God more and more, and also the books which threw light upon it. My conduct at home was now very much changed. I had given up all heathen practices, I had begun to feel a hatred of sin, and a desire to be holy. Mere intellectual enlightenment has no saving power in it; repentance and faith are essential to salvation.

I regularly went to the Free Church services. On one occasion an American missionary preached on the text, "How shall we escape if we neglect so great salvation?" (Heb. ii. 3.) The sermon was most impressive, and very much stirred me up.

To remove me from the Institution, my father pressed me to join the Grant Medical College, as he said that I could be most useful to my countrymen, by studying medicine. I did not oppose his wishes, and joined the college in 1852; but I felt most anxious in mind and constantly got ill. At last I sent in my resignation, and resumed my studies at the Free Church Institution.

One thing somewhat reconciled my dear father to me and my opinions, and that was the five books that I had composed between 1851 and 1854. He felt assured that I had an intelligent acquaintance with the subject of religion, and was convinced that I was sincere. When he saw



how firmly resolved I was to follow my conscience, he ceased to trouble me any more on the subject.

In 1854 my father was transferred from Satara to Belgaum, and I made up my mind to go with him. When we got there my parents argued hard with me to take up some employment and settle down. I told them that I had come to acquaint them with the truths of Christianity. But they would not listen to me.

At last I was asked to engage in certain religious rites which could not be performed, according to Hindu usage, except by myself. But I declared my firm resolution not to take any part in idolatrous ceremonies. I passed the night in great agony. At last I resolved to accept my Saviour at once. Then I found rest and peace.

I informed Mr. Taylor, missionary at Belgaum, of my resolution, and asked him to give me shelter in his house. After some correspondence he assented to my request that I should go to his house and remain there till I was baptized. I set out for church on Sunday, the 1st August, 1854. At the conclusion of the service I accompanied Mr. Taylor to his bungalow. Then I felt as if the load of sin and sorrow that oppressed me had suddenly dropped, and unspeakable joy filled my heart. Though I had perfect peace and rest, my relatives were in great distress. Next morning my mother came along with all my brothers and sisters, that she might persuade me to go home. This first meeting was most painful: only God supported me. When all their persuasions had been unavailing, my poor mother burst into loud wailings, pronouncing imprecations on Mr. Taylor and me. On the fourth day, however she sent my clothes. She also sent me money and promised to send more. My father on his return from the district came to see me, and after this I often went to see my relatives. It is impossible to commend adequately the judicious dealings of my parents. They did not use violence of any kind, as has been done in the case of many converts.

Mr. Taylor put off my baptism until he heard from the missionaries in Bombay, whose instruction had proved

so beneficial to me. Dr. Wilson also wrote to me, "‘Come out and be separate.’ Your public profession of the truth will be blessed to give peace to your own soul." At last the day of my baptism was fixed. At the evening service Mr. Beynon preached, and Mr. Taylor then administered the sacred rite.

I lived in Mr. Taylor’s family for three months, and I improved both in mind and body. To qualify myself for future usefulness in the service of the Lord, I went to Bombay. There I resumed my work as a teacher and student in the Institution. Ill health afterwards obliged me to give up all study, and I went to reside at Poona. There I was married and remained for 16 years. In 1867 I was ordained Pastor of the Native Congregation, and acted thus for six years. Afterwards I was engaged in literary work. I prepared dictionaries, commentaries, and several other books.

In 1877 Mr. Baba became connected with the Bombay Bible Society and the Tract Society, position which he still holds. Some years ago he gave a list of 73 tracts and books composed by him. He is the most noted Marathi Christian author.

The foregoing sketch is abridged from his *Autobiography*, originally written in Marathi. An English translation of it, revised by the Rev. Dr. Murray Mitchell, was published by Messrs. Nesbit & Co., London, under the title of *Once Hindu, Now Christian*. Through the kind permission of the publishers a cheap Indian edition has been issued by the Christian Literature Society; sold by Mr. A. T. Scott, Madras, price 2½ As., post-free, 3 As.

#### 40. PANDITA RAMABAI.

The history of this Marathi lady is truly romantic. About fifty years ago, a Hindu father set out on a pilgrimage, taking with him his wife and two daughters, one 9 and the other 7 years of age. In the course of their journey, they halted for a day or two to rest in a town near the Godavari. One morning as the father was bathing



From the *Bombay Guardian*.

in the sacred river, he saw a fine-looking man coming to bathe there also. After the ablution and the morning prayers were over, the father inquired of the stranger who he was and whence he came. On learning his caste, and clan, and dwelling-place, also that he was a widower, the

father offered him his little daughter of 9 in marriage. All things was settled in an hour or so ; next day the marriage was concluded, and the little girl placed in the possession of the stranger, who took her nearly 900 miles away from her home. The father left the place the day after the marriage without the daughter, and pursued his pilgrimage with a light heart. Fortunately the little girl had fallen into good hands.

The "fine-looking man" was the learned Ananta Shastri, and the little girl of 9 whom he carried away the day following as his child-bride, was Ramabhai's mother. This Brahman Pundit was a native of the Mangalore district in Western India. In his boyhood, when about 10 years of age, he had been married, and had brought his child-bride to his mother's house. Leaving her there he went to Poona to study under Ramachandra Shastri. This eminent scholar had been employed by the Peshwa to visit his palace and give Sanskrit lessons to a favourite wife. Ananta was permitted to accompany his teacher, and occasionally heard the lady reciting Sanskrit poems.

The young student, filled with admiration that a woman should be so learned, resolved that he would teach his little wife just as the Shastri taught the fair Rani of the palace. When his student life ended at the age of 23, he hastened to his native village to fulfil his duties as a householder. But his bride had no desire to be instructed ; her mother and all the elders of the family demurred, and the husband was compelled to desist. The married life went on, children were born to the young couple, and at length the wife died. The widower resolved to begin his next experiment early.

When Ananta took his second child-bride home, he delivered her to his mother, and immediately began to teach her Sanskrit. The elders of the family objecting as before, Ananta left his home, and with his young wife took up his abode in the forest of Gungamal, on a remote plateau of the Western Ghats. The first night was spent without shelter of any kind. A tiger, from across a ravine, made the night hideous with its cries.

The little bride wrapped herself up tight in her quilt, and lay upon the ground convulsed with terror, while the husband kept watch till day-break. Though the young girl was frequently terrified by wild animals, the lessons went on without hindrance. A rude dwelling was constructed, and three children were born—a son and two daughters. The father devoted himself to the education of the son and elder daughter, and also to young men who came to him as students. When Ramabhai, the youngest child, was born in April 1858, the father devolved her instruction in Sanskrit upon her mother.

Ramabhai's mother was so busy with household duties, that the only time for her daughter's lessons was in the morning twilight. The little maiden, heavy with sleep, was tenderly lifted up from her bed upon the earth, and wakened with many endearments. Then, while the birds in the forest chirped their merry songs, the lessons were repeated, no other book than the mother's lips being used.

The feeding of guests and ceremonies enjoined by Hinduism had involved Ananta Shastri in debt, to discharge which his landed property had to be sold. The family, then homeless, set out upon pilgrimages, and were thus employed for 7 years, Ramabhai being 9 years of age when this was commenced. While they thus wandered about without any certain dwelling place, the early morning lessons were continued. Ramabhai, developing rare talent, became under the instruction of her father and mother, a "prodigy of erudition." "My father and mother," she says, "did not do with me as others were in the habit of doing with their daughters, *i. e.*, throw me into the well of ignorance by giving me in marriage in my infancy." She was allowed to remain single until the age of 16, when, within 6 weeks of each other, both her parents died.

The poverty of the family was extreme. Consequently Brahmans could not be secured to bear the remains to the burning-ghat, which was 3 miles distant. At length two Brahmans were found who took pity upon them, and with their assistance the son and daughter carried the precious burden to the distant place of cremation.

After the death of the parents and the elder sister, Ramabhai and her brother continued to travel. They visited many provinces of India, and as pilgrims were often in want and distress. They spent their time in advocating female education.

When in their journeyings they reached Calcutta, the young Sanskrit scholar and lecturer created a sensation by her advanced views and her scholarship. She was summoned before the assembled pandits of the capital city; and as a result of their examination the distinguished title of Sarasvati was publicly conferred upon her. Soon after her brother died. "His great thought during his brief illness," she writes, "was for me; what would become of me left alone in the world? When he spoke of his anxiety, I answered, 'There is no one but God to care for you and me.' 'Ah,' he answered, 'then if God cares for us, I am afraid of nothing.' And indeed, in my loneliness it seemed as if God was near me; I felt His presence. After 6 months I married a Bengali gentleman, a graduate of the Calcutta University. But we neither of us believed either in Hinduism or Christianity, and so we were married with civil marriage rite. After 19 months of happy married life, my dear husband died of cholera. This great grief drew me nearer to God. I felt that He was teaching me, and that if I was to come to Him, He must Himself draw me." A few months before the husband's death a little daughter was born, who was named Manorama (*Heart's Joy*).

The widow Ramabhai now returned to her former occupation as a lecturer. It became her especial mission to advocate the cause of Hindu women, her earnestness and enthusiasm gaining her many admirers. She founded in Poona a Society of ladies known as *The Arya Mahala Samaj*, whose object was the promotion of education among native women and the discouragement of child marriage. She then went from city to city throughout the Bombay Presidency, establishing Branch Societies, and arousing the people by her eloquent appeals.

Ramabhai now realized that she herself needed personal

training to enable her to prosecute with success her work among the Women of India in behalf of education. Then, too, she had in her experience become conscious of God's guidance, her spirit was possessed of the unrest which is the solemn movement of the soul Godward, seeking "the Lord if haply she (they) might feel after Him and find Him." "I felt a restless desire to go to England," she writes. "I could not have done that unless I had felt that my faith in God had become strong; it is such a great step for a Hindu woman to cross the sea. But the voice came to me as to Abraham. I went forth as Abraham; not knowing whither I went. When I reached England, the Sisters in St. Mary's Home at Wantage kindly received me. There I gradually learned to feel the truth of Christianity, and to see that it is a philosophy, teaching truths higher than I had ever known in all our systems; to see that it gives not only precepts, but a perfect example; that it does not give us precepts and an example only, but assures us of divine grace, by which we can follow the example." True to her convictions, she and her little daughter were baptised, September 29th, 1883. Henceforth she devoted herself to educational work. The first year was spent at Wantage in the study of the English language, which hitherto had been unknown to her. Acquiring this she entered, September, 1884, the Ladies' College at Cheltenham, where a position was assigned her as Professor of Sanskrit. Her unoccupied time was spent as a student of the college in the study of mathematics, natural science, and English literature. The influence of the noble Christian women with whom she was associated both there and at Wantage, was most refined and salutary in its character.

While at Cheltenham, Ramabhai received an invitation to witness Mrs. Joshi's graduation in Medicine at Philadelphia, United States. In February, 1886, she again embarked upon an unknown sea, intending however to return to England, after a few months to resume her studies. American manners and society, American institutions, and, still more, American schools, interested her so much that

she prolonged her stay. New ways of helping her countrywomen presented themselves to her mind, and the Kindergarten system, in which the training of the hand is combined with that of the head, struck her as peculiarly suited to the wants of Indian women. In September, 1886, she enrolled herself as a pupil in a training school for Kindergarten teachers, and lost no time in finding out how the various toys could best be adapted to India.

But the main work to which Ramabhai intended to devote herself was to found a home where young widows might learn to gain a respectable livelihood, independent of their families. They would be trained in such branches of work as were suited to their several tastes and capacities.

The next step was to collect the necessary funds to start such a home. With this object a Society, called the "Ramabhai Association," was commenced in Boston in December, 1887. To make the work better known, Ramabhai wrote a book, called *The High Caste Hindu Woman*, which produced a deep impression, and awakened a widespread interest in her work. During the two years she spent in America, Ramabhai visited different parts of the States, and spoke frequently at public meetings. Wherever she went, her eloquence attracted a crowd of listeners, and her courage and perseverance commanded universal respect. Having at last collected a sum equal to about Rs. 60,000, Ramabhai considered she had sufficient to make a beginning.

Ramabhai reached Bombay on the 1st February, 1887, when the *Sháradá Sadan*, or Widow's Home, was commenced. It was afterwards removed to Poona, as less expensive and more suitable in other respects.

In 1893, an Advising Committee, composed of non-Christians, gave some trouble; but on the whole the work has gone on quietly and prosperously. Full religious liberty is given to the inmates; but naturally the influence of Ramabhai and the very different treatment of widows by Christianity compared with Hinduism, has led a number of the inmates to seek baptism.

The Report of the American Ramabhai Association for



1895 states that there were then 57 pupils, 43 widows and 14 non-widows. A matriculation standard is to be added. The Kindergarten training class has charge of the Kindergarten children, of whom there are 26.

The Report thus describes some of the inmates :

“ One married at 9, was a widow at 16 ; one married at 5, a widow at 6 ; another was married when 9 months old, and went to her husband's home at 8 years of age. To look into the sad eyes of some of the pupils, to see a head branded with the hot iron, to see cheeks covered with small sores from pinchings—all this is sad enough ; but it is nothing compared with the awful temptations to which they have been exposed.”

The Institution has been kindly supported from the commencement by friends in the United States. During 7 years they have contributed a sum equal to about Rs. 145,000. In a paper written in 1895, Ramabhai thus describes her experience :

“ When I think upon my past life, I cannot but wonder at the infinite mercy of God to me a miserable sinner. My words cannot describe the gratitude with which my heart is full. How very wonderfully the Lord has brought me out of darkness into light, and how tenderly He has cared for me all these years ! I can truly say with David : “ Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving kindness and tender mercies. Bless the Lord, O my soul, and all that is within me, bless His holy name.”

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## PARSIS.

In 1891 the Parsis in India numbered 89,904. They derive their name from Persia, their original country. In the middle of the 7th century of the Christian era, the Muhammadans conquered Persia. Fire temples and other sacred places were destroyed or converted into mosques, and nearly the whole population embraced the faith of Islam.

Several emigrations took place. About 717 A. D. some refugees settled at Sanjan, in Gujarat. In the 17th century, a few came to Bombay.

The Parsis have distinguished themselves by their enterprise in trade and their zeal in the cause of education. Few of them have embraced Christianity, but most of those who have done so have been men whose sincerity has been unquestioned, and whose lives have been extremely useful.

## 41. REV. HORMAZDJI PESTONJI.

Mr. Hormazdji was one of the first fruits of the great Parsi Community unto the Lord, and in him, truly the grace of God was magnified. Born in Bombay on August 8th, 1820, he spent the early years of his life with his father at Damaun, to which place stress of circumstances had called him. At the age of 17, he returned to his native city, and studied at Dr. Wilson's College. Little did he then know or think of the influence this was to have upon him in bringing him to Christ and in shaping that noble Christian character so abundantly manifested in him. The reading of the Scripture was a compulsory part of the education, and it was in this way he received his first knowledge of the sweet story of the Cross. Like most of those present with him at the classes, he entertained a bitter enmity to the truths he read, refusing often to pronounce the name of Jesus, and endeavouring to destroy those books which contained it. But God was surely mindful of him, and, yet a little while, and He would bring to Himself the one who loved Him not.

While at school one day, after an unusual provocation of those who sought his highest interests, the promise was made him that he should no more be teased with the subject

of Christ and Him crucified—but, added the missionary, “I have confidence in the words of Jesus who said: ‘All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out,’ and remember,” said he, addressing the angry Parsi boy, “if you are ever in any distress or danger, Christ says to you, ‘Come unto me, and I will give you rest.’”

The early death of his mother, to whom he was devotedly attached, was one of the first means God’s Spirit used to arouse him to the realities of the Eternal World. His impetuous prayer, “O god Fire, bring back my mother—restore to me my mother,” was answered only by the return of his brother from the Tower of Silence to a motherless home, and from that time he began to mistrust the power of his god. Some chemical experiments in the school connected with fire and water only served to heighten that mistrust. He was without God and hope in the world. Man’s extremity is God’s opportunity; and so subsequent events proved to be, for we now relate that which was used of God to accomplish his conversion. One day, at the time when the sea flowed between Colaba and the Fort, he went, as was his wont, to swim to an opposite sandbank, intending there to rest awhile, and then swim back again. Sighting the sandbank he stretched out thither, but ere he reached it, the rising tide had hidden it from view, and he found no foothold whereon to rest ere the return journey was attempted. His strength began to fail and his heart began to quake, as the memory of his past life in a moment came before him. His sins, ridicule, and opposition to the Saviour, came so vividly before him that he felt lost indeed. Then before his mind with equal rapidity came the hitherto forgotten words of the missionary, “Him that cometh I will in no wise cast out.” “Why should not I come?” was the question of his sinking heart. “I will—I do trust Jesus.” And he did then as a drowning man cast himself upon the Saviour of the lost, and joy unspeakable filled his heart. At this moment he was seen from the shore, and when about to sink from exhaustion, he was rescued. “The Lord hath saved me, not only from the sea of waters, but

also from the sea of sin," was his joyful confession to his companions when they questioned him regarding his fearful experience in the water. Further tuition at Dr. Wilson's school only deepened the good work wrought by God. "I obtained much useful knowledge from Mr. Nesbit, and I also obtained a deal of knowledge from my worthy master, Mr. Pogue, who took me often to the Scotch Church to hear the preaching of the Gospel," said he afterwards, when referring to this part of his life's experience. It was at this time he made the acquaintance of the Rev. Dhanjibhai Nowroji under peculiar circumstances, but which resulted in that lifelong friendship and mutual esteem, broken only for a time on earth by death. Both of them, unknown to the other, had repaired to the house of an Armenian Christian for the purpose of religious instruction. Not knowing each other's feelings hitherto, great was their joy to find that each had started on the Zionward road. Since that day together have they stood, in sunshine and in storm alike, witnessing before the world at large and their own community in general, the good confession as to the power of the Gospel of Christ.

The next great point in the life of Mr. Hormazdji was, when in presence of his enraged countrymen, he was baptised according to the tenets of the Presbyterian church in the name of the Triune Jehovah.

Stormy were these days for those who had dared thus to cause a break in a hitherto unbroken history, by professing the name of Jesus. Mr. Dhanjibhai was baptised by Dr. Wilson at the Ambroli Mission on May 1st, 1839, and Mr. Hormazdji four days later. On both occasions intense excitement prevailed—police guarded both the inside and the outside of the Mission House, while in the city itself the soldiery were called upon to help to preserve the public peace. The Parsis then endeavoured to obtain possession of their persons, by bringing them both before the court, Mr. Dhanjibhai upon the charge of being a minor, and Mr. Hormazdji upon some trivial charge, dismissed by the good sense of the Judge, Sir John Awdrey. As they left the court, the crowd rushed upon them, endeav-

ouring to intercept their passage to Dr. Wilson's carriage. But for the interference of several Europeans, serious hurt would have befallen the young but determined Christians. As the carriage drove away after repeated interruptions, many declared they would willingly give their own lives to take those of the first converts of their race. For months the mission house in which they stayed was guarded, for persecution knew no bounds. But now did Mr. Hormazdji feel the keenness of the decision he had made, for, deserted by father and all family relatives, cast off by all his people, he was next deserted by his wife, carrying with her their infant child. Not until some years afterwards did he regain his daughter, and then only at the instigation of a court of law. Every form of violence was prepared against them by their people—their food was poisoned and their premises endeavoured to be fired. Failing these efforts, bribery was attempted; but all this fell upon such as had resolved to know nothing among men save Jesus Christ and Him crucified. On July 5th, 1848, Mr. Hormazdji was ordained by the Presbytery of the Free Church of Scotland, represented at the Mission House, Bombay,—the ordination sermon being preached by Dr. Wilson. The charge he then received in words full of wisdom, love and power, was faithfully fulfilled, for in all things he did indeed approve himself a good minister of Jesus Christ. In connection with the Free Church Mission he laboured until, in 1857, he joined the Irish Presbyterian Mission in Gujarat. In 1862 he went to England, where he remained until 1873. While there he became Professor of Marathi and Gujarati at King's College, London, which post he held for several years. Ever busy, his spare time and holidays were filled up in making known the savour of his Saviour's name. So great was his acceptance as a preacher, that he was invited to become co-pastor with the Rev. Adolph Saphir. This offer, however, was refused, as while engaged in work in London his views concerning baptism had changed, and in 1865 he was immersed by the Rev. Baptist Noel. At the conclusion of his stay in England, he was appointed Baptist missionary at Poona. He returned to

India in 1874, and commenced his labours in that sphere, remaining there until 1890, when declining years and failing health necessitated his retirement. Since then he lived in Bombay, and despite a long and painful illness, in all of which he evidenced the same peaceful trust in Christ his Saviour, he continued still his labours, doing revision or translation work whenever respite from sickness or temporary abatement of pain allowed him.

Around his grave on Monday morning, July 6th, 1891, after a short service in his house, representatives of all denominations in Bombay gathered, the falling tear and solemn hush testifying to the general esteem with which he was regarded. As we turned away and left him resting till the day when the body glorified and re-united to the spirit shall be raised in incorruption, the unuttered expression of every heart declared that a "prince was fallen in Israel."\*

In 1852, Mr. Hormazdji went to Germany, and married Miss Sophia Haas, a Prussian lady. During his visit he was invited to meet the King of Prussia, the grand-uncle of the present Emperor, and during that interview His Majesty made many inquiries about the working of Missions in Bombay.

By his first marriage with his Parsi wife, Mr. Hormazdji had one daughter, who was married to the Rev. Lal Behari Day. By his second marriage, he had three sons and two daughters.

#### 42. REV. DHANJIBHAI NAOROJI.

Dhanjibhai Naoroji, who belonged to a very respectable Parsi family, was born in Gujarat in 1822. In 1831 the Rev. Dr. John Wilson of Bombay published a lecture which gave a general account of the religious writings of the Parsis. This originated a long controversy. In 1833 a "Zoroastrian" assured Dr. Wilson that the conversion of a Parsi was not to be even dreamed of, because even a Parsi babe crying in the cradle is firmly confident in the

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\* Pastor H. E. Barrell, Baptist Church, Bombay.

venerable Zartusht. To this Dr. Wilson replied, "The conversion of a Parsi is a work too difficult for me to accomplish. It is not too difficult, however, for the Spirit of God. It is my part to state the truth of God, and it is God's part to give it His blessing."

In 1835 the Central College of the Scottish Church in Bombay was opened by Dr. Wilson, and in 1839, three students, Parsi youths, expressed a wish to be baptized. One of them was Hormasji Pestonji, of whom a sketch has already been given. This notice will be confined to Dhanjibhai Naoroji.

When Dhanjibhai wished to become a Christian, he was 16½ years old—six months beyond the legal age. His mother was living, and his nearest male relative was an uncle. On the evening of the 28th April, Dhanjibhai was with Dr. Wilson to assist him in examining some Gujarati manuscripts, and he remained all night in the Mission house. The following day one messenger came after another calling on Dhanjibhai to return to his friends; and one attempt after another was made to decoy him from the house.

Dhanjibhai's baptism took place on the evening of the 1st May, 1839, under the protection of European and native police. A writ of *habeas corpus*,\* requiring Dr. Wilson to produce the person of Dhanjibhai, alleged to be a minor, was returnable on Monday morning, when the court-house was crowded by Europeans and Parsis to hear the result. Sir John Awdrey, the Chief Justice, presided.

Dhanjibhai, amid the most powerful, wealthy, or dangerous among his countrymen, their looks betraying scorn or hostility, modestly and firmly declared his determination to remain with Dr. Wilson. As soon as the court rose, Dr. Wilson walked down with Dhanjibhai to his carriage. The crowd made a rush upon them, but as several European gentlemen were present, they were allowed to enter the carriage. As soon as the door was closed, a Parsi put in his head and said, 'Dhanjibhai, your mother will come

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\* "You may have the body."

and dash out her brains at your feet, and then you and these missionaries will be liable for her murder.' As soon as the carriage attempted to drive off, several of the Parsis caught hold of the wheels, and endeavoured to stop it. On its moving on, the whole Parsi mob followed, shouting out, 'seize, kill.' A few called out to the others, 'stop, don't pursue the carriage, don't act like fools;' but many declared loudly they would willingly sacrifice their own lives in order to take Dhanjibhai's. In these violent proceedings, however, none of the respectable Parsis joined.

Notwithstanding all the persecution, bribery, and perjury practised against Dhanjibhai, a decision was given in his favour, and he was left at liberty to follow his convictions of duty. The case settled that all questions connected with personal liberty should be decided by English law, and not by Hindu law or variable custom. The Parsis drew up an Anti-Conversion Memorial, which was scouted by every newspaper in India except their own.

Like Rajahgopal and Mr. Anderson of Madras, Dhanjibhai and Dr. Wilson were associated ever after like father and son. In 1841, Dr. Wilson, accompanied by Dhanjibhai, went to the peninsula of Kathiawar to aid two young Irish missionaries about to commence work there. Dr. Wilson, who was attacked by malarial fever, was tenderly nursed by Dhanjibhai when deserted by some of his Hindu servants.

In 1843, Dr. Wilson went home, accompanied by Dhanjibhai. On the way, Egypt, Palestine, Turkey, and other countries were visited. It was desirable that the first Parsi convert to Christianity should complete at College in Scotland those 8 years' studies which the Scottish Churches wisely demand. Dr. Wilson also contemplated the publication of a Gujarati translation of his *Parsi Religion*, and he proposed that Dhanjibhai should write that on the lithographic stones in Edinburgh. After the completion of his studies, Mr. Dhanjibhai was in 1846 ordained as a missionary of the Free Church. Previously he had been popular as a speaker all over Scotland, and given an impulse to the missionary cause.



Some time after Mr. Dhanjibhai's return to India in 1847, he was employed for several years in evangelistic work at Surat in connection with the Irish Presbyterian Mission. Shortly after his arrival he was asked to baptize a young Parsi, who was the headmaster of the Mission English School. The event produced a great commotion, and Mr. Dhanjibhai was ordered by the Kotwal to leave the place as his life was in danger. He remained, and the excitement passed away.

Besides preaching in the city, superintending vernacular schools, holding meetings in private houses, and touring in the districts, Mr. Dhanjibhai was employed in the revision of the Gujarati Bible, and in editing the Gujarati portion of a periodical, called *The Lamp of Knowledge*.

In 1852, 4 schools were opened for the children of the depressed classes. When, in 1893, he visited Surat, he found that 38 of the scholars and 7 of their male relatives had been baptized. With their wives and children, they made a grand total of 258 souls. Of these 14 were baptized by Mr. Dhanjibhai before he left Surat, and 6 were baptized at Bombay after he settled there.

At the close of 1856 Mr. Dhanjibhai received an urgent call to Bombay, and after 9 years of fruitful labour he left Surat with a heavy heart. In Bombay Mr. Dhanjibhai laboured nearly 40 years in charge of the Native Church and among the Parsis.

Although now nominally on the retired list, he carries on the work ever dear to him as far as old age permits. At the beginning of 1896, a thanksgiving service was held in Bombay to celebrate the commencement of the jubilee year of his ministry. Mr. Dhanjibhai, now in his 75th year, is the recognized leader of the Indian Christian community of Bombay.\*

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\* Compiled from Dr. George Smith's *Life of the Rev. Dr. Wilson*, from information supplied by Mr. Dhanjibhai, and a notice that appeared in the *Christian Patriot*.

## KARENS.

Next to the Burmese, the Karens are the most numerous race in Burma. In 1891 they numbered 674,846. Their tradition is that they came from Central Asia about 13 centuries ago, crossing on their way the Desert of Gobi, called the "Sea of Rolling Sand." They are divided into several tribes, and are remarkable for believing in an eternal God, the Creator of all things.

Up to 1829, the Karens were unknown as a separate nation. They were looked upon as a mixed horde of aboriginal savages, greatly oppressed by their Burmese masters. Mission work among them began with the conversion of Ko Thah-byu, of whom an account will now be given. The Gospel made wonderful progress among them. In 1881 the number of Protestant converts in Burma was 75,500, the great bulk of whom were Karens. They contributed during the year Rs. 69,170 for the support of Pastors and Schools.

## 43. KO THAH-BYU,

*The First Karen Convert.*

KO THAH-BYU was born about the year 1778 at a village four days' journey north of Bassein. He resided with his parents until he was 15 years of age. He was then, as he represented himself, a wicked and ungovernable boy; and, when he left his parents, he became a robber and a murderer. Either as principal or with others, he murdered more than 30 persons. His natural temper was very bad. After the Burmese war he went to Rangoon, and got into the service of Mr. Hough, an American Missionary, whom he ever remembered with great affection, and years afterwards in his public prayers, "Teacher Hough" was often mentioned.

Ko Thah-byu afterwards went to Amherst, where a Karen Christian, named Ko Shway-bay, paid for him a debt of 12 Rs., and took him into his family as a servant. The means employed to benefit him did not seem to do him any good, and Ko Shway-bay told the missionaries that his moral character was such that he could no longer retain him in his family. Dr. Judson then proposed to pay his debt, if employment could be found for him by which he could support himself; and he was then taken

into the service of a mission family. Ko Thah-byu soon after this began to pay more attention to religious instruction; his mind, however, was very dark; he was very slow to believe; and then his violent temper often cast him down, and quite discouraged him from praying. After some time a gradual improvement was seen in his character. The Burmese Christians, however, were very slow to perceive the change. Though he often begged to be baptised, yet having not gained a full victory over his violent passions, they did not think that he had been really "born again." After a year, evidence of the change was seen, and in May, 1828, he was baptised by Mr. Boardman; whom he had accompanied to Tavoy.

Immediately after his baptism, Ko Thah-byu, accompanied by two of his countrymen, left Tavoy to visit the Karens beyond the eastern mountains. On reaching a Karen village not far from Tavoy, he began to preach the Gospel. All gave attention, and Moung Khway, brother of the chief of the village, resolved at once to become a Christian, and went with Ko Thah-byu to Tavoy to see the teacher. Moung Thway made great progress in Christian knowledge and practice. He was baptised, and through him nearly all the inhabitants of his village became Christians.

Ko Thah-byu next found a young Karen in a Buddhist temple in Tavoy, where he had been fasting two days in the hope of obtaining a great reward in a future birth. Ko Thah-byu explained to him the folly of the fasting, and invited him to the mission house, where he paid great attention to Christian teaching. Afterwards he returned to his own village, taking with him a Christian book. After a time he came back with three of his relations, to receive further instruction. When he had conversed with the missionary for some time, he went to Ko Thah-byu, and talked with him till midnight about the Gospel.

Ko Thah-byu made another visit into the interior, and returned with ten of his countrymen, several of whom professed to have become converts to Christ, one of them the chief of his village.

In Tavoy Ko Thah-byu was very busily employed in searching out the Karens who came there on business. He was continually devising plans of doing good. "There are many Karen settlements," said he, "in this district which I wish to visit. Before long, I want to go across and visit the Karens in Siam, and afterwards to visit Bassein, my native place. There are many Karens there."

Ko Thah-byu then spent 7 weeks among his countrymen in the jungle, preaching the Gospel. He then was taken ill, and was obliged to return. The following rainy season, he spent principally in teaching. Afterwards he wished to cross the great mountains and visit the Karens in Siam, some of whom he had seen. When he reached the frontier, however, Ko Thah-byu was not allowed to enter. He was told that if he went to the next town, he would be called to Bangkok, the capital.

During the next rainy season he taught a school, as he had done the previous year. His diligence in this department was as conspicuous as in every other in which he was engaged. His pupils made great progress.

When the rains were over, he went out again to the jungle. If Karens were accessible, no fatigue, no obstacles, would prevent his seeking them out. If not, he would attack the Burmese and their idolatry most unmercifully, heedless of the ridicule they would sometimes heap upon him for being an ignorant Karen. He had a ruling passion for preaching. Once when in danger of losing his life in a boat, he cried out, not for God to have mercy on his soul, but "I shall be drowned, and never more preach the Word of God to the Karens."

The following is an example of Ko Thah-byu's addresses :

"A worldly man is never satisfied with what he possesses. Let me have more lands, more buffaloes, more slaves, more clothes, more wives, more children, and grandchildren, more gold and silver, more paddy and rice, more boats and vessels ; let me be a rich man. Of God he is quite unmindful. But watch that man. On a sudden his breath departs. He looks around, and, astonished, exclaims—'Where are my slaves ? where are my buffaloes ? I cannot find one of them. Where are my house and my

chests of money, my rice and paddy, and all the fine clothes which cost me so much? I can find none of them. Who has taken them? and where are my wife and children? Ah! they they are all missing: I can find none of them. I am lonely and poor, indeed. I have nothing. But what is this? Then, after describing the misery of the lost soul, he put into the man's mouth this closing lament: 'Oh! what a fool have I been! I neglected God, the only Saviour, and sought only worldly goods, while on earth; and now I am undone.' And he added: 'All in this world is misery. Sickness and pain, fear and anxiety, wars and slaughter, old age and death, abound on every hand. But hearken! God speaks from on high—'Children! why take ye delight, and seek happiness, in that low village of mortality—in that thicket of briers and thorns? Look up to me; I will deliver you, and give you rest, where you shall be for ever blessed and happy.'

After a time there were so many Karen Christians in some parts that a missionary could write: "I eat the rice, and yams, and fruit, cultivated by Christian hands; look on the fields of Christians, and see no dwellings but those inhabited by Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and look like Christians."

Mr. Smeaton, a Civilian in Burma, thus describes the effects of Christianity upon the Karens:

"Once a village has embraced Christianity, it feels itself a head and shoulder above its neighbours, and all the energies of the people are at once employed in making their village worthy of the name. No labour, no expenses are spared. The Christian village must be clean, healthy, neat; it must have the best school and the best church they can afford. Money aid from the Missionaries is not sought; the people do it all themselves—plan, contrive, and carry out. They are proud of their new conditions, and their zeal knows no bounds. Their children must be well dressed and educated, intelligent and industrious in their calling, better tillers of the soil, better hunters, better foresters than their fathers, because they are now animated by a new spirit, fired with a new zeal, and their wits are sharpened by education.

"A new life opens out to them—a new career for which their forefathers had sighed in the ages of hardship, oppression, and slavery."

The succeeding rainy season he spent in preaching and teaching school. At the close the missionary went out and baptized a goodly number of his scholars, and others whom he had brought under the influence of the truth.

Ko Thah-byu had a son whom he did not call "golden flower" or "yellow bird," as was the custom; but Joseph, the first Christian name given in the Karen country. From the birth of this child, he often spoke of his desire that he might live to become a preacher to the Karens. He was very anxious that he should early be taught to read, not only Burmese and Karen, but as soon as practicable, English, in order that he might get a better knowledge of things than he could through the two former languages.

Ko Thah-byu went on preaching until rheumatism and blindness put a stop to his labours, and on the 9th September, 1840, he died. To the last he had not an anxious thought as to his future state. His usual reply to questions on the subject was, "Teacher, God will preserve me."\*

## PROGRESS OF PROTESTANT MISSIONS IN INDIA.

The foregoing sketches include only a few of the many Protestant Indian Christians. The following table shows the progress of Protestant Missions in India since 1851 :

		Foreign Missionaries.	Ordained Natives.	Native Christians.	Communi- cants.	Pupils.
1851	...	339	21	91,092	14,661	64,043
1861	...	479	97	138,731	24,976	75,995
1871	...	488	225	224,258	52,816	122,132
1881	...	586	461	417,372	113,325	187,652
1890	...	857	797	559,651	182,722	279,716

\* Abridged from *The Karen Apostle*, by Dr. Mason, B. T. S.

In 1890, divided according to Provinces, they were as follows :

	Foreign Missionaries.	Ordained Natives.	Native Christians.	Communi- cants.	Pupils.
Bengal ...	186	219	108,901	37,918	50,417
N.W.P. & Oudh. 76		94	30,321	14,722	47,311
Punjab ... 91		50	20,729	6,034	22,523
Central India... 92		23	11,343	4,580	15,037
Bombay ... 150		48	22,455	9,192	28,120
Madras ... 262		363	365,912	110,276	116,308
Total...	857	797	559,651	182,722	279,716

In 1890, there were 711 European and Eurasian Female Agents, 3,278 Native Christian Female Agents, 71,500 girls in schools, and 32,659 under instruction in Zenanas.

But the results of Christianity in India are not to be measured merely by the number of avowed Christians. There are many Christians in heart, who are only prevented from making a public profession by the severe persecution it would entail. In addition, Christianity is powerfully influencing Indian public opinion all over the country. The change which took place in Europe will be repeated in India. The temples of Vishnu and Siva will be as deserted as those of Jupiter and Apollo in Europe, and the whole population will join in the grand old prayer, beginning "Our Father which art in heaven."

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